A

FVLL AND PLAINE DECLARATION OF ECCLESIASTICAL DISCIPLINE OVT OF the Word of God, and of the declining of the Church of England from the same.

Reprinted, Anno 1617

TO THE GODLY READER,

GRACE AND PEACE FROM God the Father, and from our Lord Jesus Christ.

IF of long time, and euen almost from the beginning of the world, we had not fully known, and tried the forwardnesse of mans nature no doubt all men would take it as a thing incredible that any one could be found, which would refuse, or not most desirously embrace, so sweet and holesome discipline of Christ, as both is propounded to vs in his word, and set forth in order in this present book. VVhich as being simply considered, it is maruelous so truely it seemeth a great deale more strange, if we weigh how easily men are brought to admit that ciuill discipline (whereby the commodities of this present life are kept) although hard and confirmed with more seuere punishments. But if wee turne our eyes to the ouer hard and cruell slaughter of the Popish Discipline, and marke a little with what quietnesse and patience it was borne: surely it must needs, not make vs wonder, but be astonished. For what foolishnesse is it, so much to care for this frail and britle life, and not onely to admit, but oftentimes willingly to desire all seuerity of discipline euen though it be as great, as that of *Licurgus* was: and to be so backward either in getting or keeping of that life which alwayes shall endure: as not to yeeld to the most moderate, and best tempered discipline of all that euer were? And if this blindnesse of men were pardoned (which notwithstanding at the length shall most certenly be punished) that it both loueth more and following with greater diligence, the commodities of this inconstant life then of that which shall abide for euer: what madnesse shall it be thought, that we haue so quietly and easily borne, that cruell bouchery of the Popish discipline whereby both body and soule, haue miserably been tormented; and so hardly or not at all to suffer, this most souereinge medecine for our vices. For the lawes of Discipline which wee there felt, written of the Roman Dragon as it were with bloud: we may here try by our Sauiour Christ and the Apostles, written (as one would say) with milk. And this either ignorance of the world if it know not these, or pride if it refuse a known benefit, or other peeuishnesse and peruersity what-

ſoeuer, maketh almoſt al good men to feare, leſt the iuſt God being angry that his fatherly and gentle rod is contemned, and taking vp his rod of yron and iuſtice: thoſe Churches that remaine (which are very few) be altogether broken, bruſed into little pieces, euen wholy as it were into ſmall crums. Which thing as it maketh mee penſiue for all Churches generally, where the Apoſtles diſcipline hath no abiding, ſo for thee, O England, to whom being bound both by common dutie of a Citizen, and by publicke miniſtery, which ſometimes I executed, I confeſſe that I owe all kinde of great and ſpeciall duty) it maketh mee much to doubt, and to be very carefull.

I ſpeake nothing of that vnrevenged, and unpurified ſhedding of giltleſſe bloud, which was committed in the reigne of Queene *Mary*, eſpecially againſt thoſe which both were then the Authours of that murther, and whoſe mindes thirſt, and hands itch to commit the like wickedneſſe againe: onely I admoniſh, that of the rivers thereof, which run and ouerflow in all places, even the leaſt drop might bee the deſtruction of a great and moſt mightie kingdom. Therefore to let theſe and other things paſſe, which are not now to be ſpoken of: thoſe bands of vices which haue proceeded partly from the abſence of the Apoſtles Diſcipline, partly from the preſence of the counterfeit thereof, which remaineth with us ſince Popery, haue weakened our Church with ſiege of foureteene yeeres together, and ſhortly will deſtroy the ſame, except againſt thoſe battering peeces and Canons of vices, wee ſpeedily ſet the trench, and truly brazen wall of the Apoſtles Diſcipline. And I would to God thou hadſt kept ſome meane therein (if there can be any meane in ſinning) and by thruſting away the Diſcipline being offered, hadſt not more grievouſly provoked the wrath of God againſt thee. For the former things, although they were heynous, yet becauſe they came of ignorance, might the rather obtaine ſome pardon: now when ſhe hath made her ſelfe knowne unto us, being iniuriouſly handled, and ſuffering violence, it is greatly to be feared of vs, leſt powring out her complaints into the boſome of her heauenly Father, (from whom ſhe commeth) ſhe kindle that wrath againſt us wherewithall England, unleſſe it ſpeedily repent, may ſhortly be ſet on fire. The thinking of theſe things doth often diſmay me, and when I greedily ſeeke after, both hope of the health of England, and reaſons whereon to gather hope, they driue as it were all hope out of my breaſt. And that ſo much the more, becauſe theſe many yeares, not onely the exceeding great patience and long ſuffering of God, ſtriuiving with our hardneſſe and greedineſſe of ſinne, that never reſteth, hath put to flight our priuy enemies, ſcattered their companies, brought to nothing their ſnares laid for vs both at home and abroad: but alſo that God hath eſt ſoones heaped new benefits vpon us, or at leaſt was ready to haue heaped, if we had been ſo ready to receiue as he to giue, and had not ſuffered the opportunities which were offered us, or rather put into our mouthes to haue ſlidden from us. In theſe ſo many, ſo great, ſo old, and as it were

hard

hard holding diſeaſes, although I be moſt overcome both with deſpaire of recouering the former health, and feare of looſing that which wee haue: yet ceaſe I not now and then to lift vp my minde ſo throwen downe, and to advance it to the hope of a better eſtate of things.

Of which the foundations being laid in the mercie of God, which hath no end, I cheriſh and confirme the ſame by certaine ſignes, which I haue obſerued to that purpoſe. For calling to mind the former times, when I ſee that mercy of God to haue ſhined forth, and (we not onely not thinking of it, but almoſt with generall conſent of all men crying out to the contrary, to haue giuen vs light in the holeſome doctrine of the Goſpell: now in the leaning, or rather affection of the greateſt part of the Goſpellers both high and low towards Diſcipline, if I perſwade my ſelfe that one day it ſhall haue place amongſt vs, I ought to ſeeme not to haue done it raſhly, As for that, that our moſt excellent Prince, and ſome of the chiefe Counſellors of the Realme, vnto whom our common wealth is committed, haue hitherto been ſmall fauourers of Diſcipline (although it ſeem to reach, as it were, euen at the throat of the Church) yet becauſe all men vnderſtand that it hath hapened, as well by ſecret whiſperings as open accuſations, partly of Biſhops partly of thoſe which ſtand for Biſhopricks (which perceiue that they cannot ſtand if the Church ſtand and flouriſh) we diſpaire not of the good will, and readineſſe of the Prince, and her counſellors towards this cauſe, for we hope when the vanity and falſeneſſe of ſlanders, as of treaſon, rebellion, deſtroying of common wealths, confuſion, Anabaptiſme, Donatiſme (which all they lay vpon Diſcipline, and thoſe that are deſirous thereof) ſhall be ſeen: wee hope I ſay it will come to paſſe, that thoſe, whom we haue hitherto felt ſomewhat eſtranged from this cauſe, we ſhall trie hereafter friendly and fauourable thereunto. For we ſo truſt to the goodneſſe of the cauſe that we can hardly thinke it able to be brought to paſſe, that it ſhould be condemned not being heard, of ſo witty a Prince, and ſo wiſe counſellors.

Now whereas her Maieſty, according to the excellent learning, and amongſt women without all compariſon, which ſhe hath, is delighted with things that are written in Latin; we haue conceiued great hope, that this cauſe which hitherto ſhe hath taſted here and there, out of the falſe rumors of thoſe which deale vniuſtly with vs, as it were out of ſtrie channels, ſhall more fully be drawen out of our own bookes, as it were out of the fountaines. Which that ſhe would do, we throwing down our ſelues at her Maieſties feete, do in moſt humble manner and withall ſupplication beſeech her, in the name of Chriſt (whoſe matter this is) the nobleſt, and far moſt excellent of all Kings. And in this place I marke another ſigne, to confirme my mind in the mercie of God: that our merciſull father hath prouided a notable workman, whoſe breaſt he hath filled with all kind of treaſures, both of arts and tongues. *Tho. Cartwright.*

Now ſeing that he hath framed a Bezaleel for vs to make the veſſels and inſtruments of the Tabernacle, he ſeemeth nor as yet to haue clean

left of, to thinke, of repairing the ruines of our Church. For he hath behaued himselfe in a cause (both for the diuerse iudgements of many, and the fewnesse of those that haue writ thereof) most hard: as it seemeth, scant that any thing could haue been taught either more exactly or more plainely, in one which had been, both allowed by all mens opinions and commonly written vpon by many. For discipline sheweth her selfe, and commeth forth openly in the sight of all men, not onely with good words and excellent sentences, as it were arayed with costly garments, but also the same as it were with methode, comely plaitted and seemely girded. And whereas the very matter of Discipline, is of it selfe amiable and louely: being decked with Rethoricke, Logicke, diuersity of tongues, pureneſse of speach, knowledge in the ciuill Law, as it were with broidures, what loue ought it to kindle in the minds of men? Now if this fruit to read and look vpon, hath pleasure in it, how much more pleasant and sweet shall it be to tast? But if any man will say, that I giue ouer hasty iudgement in this matter I am content to loose so much of mine estimation (if I haue any) as shall seeme to be wanting either of iudgement, or learning to this little booke. Discipline therefore hauing twise suffred repulse at our hands commeth vnto vs the third time, the same which she was before, but with greater traine, and ornaments (as are meet for a most noble daughter of the noblest King. VVherfore vnlesse we wil try the sharpnesse of the wrath and displeasure of God, let vs go forth to meet her cõming, let vs open all the gates and hauens of the realme, let vs run into her most louing armes, let vs giue her the kisse of loue & reuerence, finally let vs both receiue her willingly, and keep her constantly, with all kind of seruice and duty. For that which happeneth sometime to Princes that hide themselues vnder baser apparell that they are not greatly angry though they be not known of their subiects, but when they shew themselues in princely aray and furniture, are offended grieuously if they be not acknowledged; the same doubtlesse shall we try in this Prince. For if hitherto she either more basely apparrelled, or hauing a vaile before her face, and not suffring men to know her fully, hath kept in her anger within her breasts, yet surely she will neuer suffer so great brightnesse to be contemned, or refused, as may pierce the eyes euen of men that are blind. And if they which disdain a costly gift being offred in an earthen vessell, are worthely punished for their rashnesse: certenly they shall neuer escape a most greeuous punishment of their madnesse which despise it being giuen in a gorgeous and costly dish. Hereunto may be added that the author of the booke, not buckling himselfe with any aduersary, and hauing his minde bent onely on the cause, inueigheth not against any mans person. VVherein hauing vnderstood of some in part offended with me, modestly answering an importunate man, and lightly stinging him again, which thrust others thorow with most sharpe reproches; surely as I am sory that they are displeased with me, so I reioyce for their cause, that in this treatise all comparison of

persons

perſons being ſeparated, they ſhall haue nothing, which may offend ſuch mindes as are ſomewhat deinty. VVherefore I haue done my indeuour, that I might bring to light, this (both for theſe and other cauſes) ſo excellent a Iewell, committed to my cuſtody, being perſwaded, that I could not, without the hainous ſinne of ſacriledge, haue buried in ſilence as it were in graue, ſo notable a treaſure, VVhich truely I haue done ſo faithfully, that although I ſaw him differing from me in the interpretation of a place or two: notwithſtanding I haue left them vnchanged, and reſerued them whole to the iudgement of the Church. It remaineth O *England*, that thou for whoſe ſake all this pain is taken, bring vnto the reading hereof a minde void of all affection, neither hindred with any error of cuſtome, nor diſmayed with the vaine noiſe and pompe of Biſhops, nor running headlong with any preiudice, or deſire of maintaining any ſide; that thou looke onely vpon the matter, try the weight of euery argument, not by the deceitfull ſcales of men, or of the greateſt, but by the authoritie of the word of God, as it were by the gould-ſmithes weights, that thou acknowledge the truth once known, keepe it in thy minde, bring it into practiſe (euery one ſo far as his vocation will ſuffer) as it were into preſent poſſeſſion. Now I moſt humbly beſeech God the Father of our Lord Ieſus Chriſt, that out of the treaſures of his wiſedom and ſtrength, both opening thine eyes to ſee, and ſtrengthning thy hands to put in execution, he would vouchſafe to perfect, and alwayes to continue the good thing which is begun in thee.

A SHORT TABLE OF ALL *ECCLESIASTICAL DISCIPLINE, ordeined by the word of God.*

DISCIPLINE *is an order for good gouernment of the Church of Christ,* fol. 3.

Hereof there be 2. *parts.*
- *The first is, of Ecclesiasticall functions.*
- *The second, of the dutie of the rest of the faithfull.* fol. 9.

Creation, or (*as the Ecclesiasticall writers are wont to speake*) vocation, *is common to all functions in the Church. This is proued both by many other places where mention is made of the iudgements of God against those which attempted any thing in the Church without calling, and most manifestly in the 5. chapter to the Hebrewes, vers. 4.* fol. 9. 10

Vocation *is the appointment of God to the bearing of some office in his Church, in such manner as he hath ordeined for euery Officer to be appointed by.* fol. 9. 10.

In this vocation two things are chiefly required, fol. 19. 20.

First, that those which are called, be called to some certaine place and Church wherein they may execute their office, whereunto they are ordained: as it plainly appeareth by the constant and perpetuall examples of the Apostles, in the appointing of euery office: for so we read in the Acts 14. 23. Paul *and* Barnabas *ordained Elders in euery Church: and to* Titus 1. 5. Paul *warneth* Titus *to appoint Elders in euery Citie. In the sixth of the Acts Deacons are ordained by all the Apostles in the Church of Ierusalem.*

Secondly, that they execute their office faithfully: which is proued, Rom. 12. & 7. 8. *and* 1. Cor. 9. 16. 17. Col. 4. 17. *Acts* 20. 28. 1. Pet. 5. 2. 3. 4. 5. *and other almost innumerable places of holy Scripture.* fol. 23.

Of vocation there are 2. *parts.* fol. 23.
- *Election,*
- *Ordination. Which is so properly (called.*

Election is the appointing by the Elders, the rest of the Church allowing it, of a fit man, to the bearing of some office in the Church. fol. 23.

In lawfull Election therefore these two things are necessarie.

First, that it be by the iudgement of the Church, which appeareth out of the Acts 6. 5. *and Acts* 14. 23. fol. 23.

Secondly, that they which are chosen be fit to discharge those functions whereunto they bee chosen: for otherwise how can it be thought that God is authour to any one, to take upon him an office, wherto he knoweth him vnfit: but rather the whole Scripture witnesseth to the contrary, that God neuer laid any charge of any, to the discharging whereof he did not make him fit and able before. And hitherto belong those reprehensions of Moses, Ieremie, *and other, excusing themselues when God called them. Hitherto also pertaineth that of Esay* 61. The spirit of the Lord is upon me, to preach to the poore he hath sent me: *where, in our Saniour Christ, it is expressly taught what order the Lord keepeth in sending forth his seruants: namely, that he endueth them first with meet gifts of the spirit before hee appoint them to his worke. Neither is there any so vnwise, that desireth to haue his worke well done, that will admit any vnskilfull body Moreouer, that commandement of our Sau. Christ is to be referred to this end, whereby the Apostles are bidden to wait at Ierusalem, and not to execute the charge of preaching vntill they were endued with the holy Ghost from aboue. Lastly, hereunto belongeth also the examination which is commanded,* 1. Tim. 3. 10. *and the large treatise of the Apostle in the same place. What manner of men it behoueth Bishops to be, the drift of either of which is, that no vnmeet bee chosen to beare office in the Church.* fol. 30. 31.

Now

Now this fitneſſe and worthineſſe which is required in all that beare office, ſtandeth chiefly in two things. fol. 60 61 { In ſound Religion. / In a blameleſſe life, as Paul teacheth. 1. Tim. 3. 2. 3. 4. 7. 8. 9. 11. 12. and to Titus 1. 7. 8. 9. & Acts 6. 3.

And thus much of Election.

Of Ordination, which is the other part of lawfull Vocation.

Ordination is a ſetting apart of the partie choſen, and as it were a ſolemne kinde of inuesting and inſtalling him into his office.

The ceremonies that are uſed therein, are { Praiers. That praiers were uſed not onely in the ordination of Paul and Barnabas, which is mentioned Acts 13. 3. and Acts 14. 23. but alſo in the Ordination of Deacons, appeareth by the Acts 6. fol. 34 / Laying on of hands: which that it was uſed in Ordination, it is manifeſt out of 1. Tim. 5. 22. and that both in the Miniſters of the word, Acts 13. 3. and 1. Tim. 5. 22. & 2. 1. 6. and alſo in the Deacons, Act. 6. 6

The right and authoritie of ordaining belongeth to the Eldership, as alſo in old time the Leuits and Prieſts were ordained by the Elders, as it appeareth Numb. 8. 10. So Paul and Barnabas were ordained of the Doctors and Prophets of Antioch, Acts 13. Timothy by the Eldership 1. Tim. 4. 14. And in the Church of Epheſus that moe were ioyned with Timothy in the laying on of hands, it is euident. 1. Tim. 5. 22. Fol. 36. 37. And theſe generally belong to all the Functions of the Church.

Now let vs ſee how many functions there be in the Church, and what in every one is to be conſidered.

Of Eccleſiaſticall offices ordinarie there be 2 ſorts, fol. 38. { one ſimple, as { Biſhops, { Thus they are diuided of the Apoſtles of Chriſt themſelues, as of S. Paul, to the Philip. 1. 1. Tim. 1. 3. & Rom. 12. 6. 7. of Peter. 1. 4. 11. / Deacons } / the other compound. }

The name of Biſhops, borrowed from watchmen and ſpies, betokeneth that Eccleſiaſticall Function which is occupied in heauenly things, and belonging vnto God: and the ſubiect of this charge is ſet forth by S. Paul, 1. Tim. 3. 1. 15. to be the gouernement of the houſe of God, and to the Hebrewes 13. 17. is comprehended in the care of ſoules, as alſo in Acts 20. 28. in the gouernment of the Flocke and Church, and of Paul, Rom. 12. 6. It is called propheſie: of Peter, ſpeech: ſo that the things which are not contained within theſe bounds, are vnmeet for the office of a Biſhop. fol. 39. 40.

The office of Biſhops ſtandeth in 2. points, Fol. 44 45. In { Teaching the Church / Praying for the Church } Which is to bee vnderſtood of the ſolemne prayers made in reſpect of his dutie, openly and publickly in the face of the Church.

That theſe two belong both to one office, and onely to the Biſhops and Miniſters of the word, appeareth out of the firſt of Timothy, where Paul inſtructeth him as a Miniſter of the word touching preaching, and making prayers openly in the Church: and in the 6. of the Acts, the Apoſtles diuide all their offices into theſe two generall parts. Fol. 85. 86. Thus much of the proper dutie of the Biſhops.

Now followeth the peculiar manner of their chooſing and Ordination.

In the Election of Biſhops theſe are required as proper and peculiar. fol. 45. 46.

Prayers that are made to God, that he would direct all that action. Which is taken of the Example of Chriſt, who before the appointing of his Apoſtles, prayed all the whole night, as S. Luke reporteth, 6. 12. Moreouer the Apoſtles, who followed this example of Chriſt in the Election of Matthias. Acts. 1. 24. and of Paul and Barnabas, who in this caſe did likewiſe the ſame, Act. 14. 24.

Certaine

Certaine notes and markes which the examination of Bishops properly respecteth, which are in a manner two. Fol.47.

First, that he which is chosen be able and fit to teach, as it is plaine 1.Tim.3. 2. and. Tit 1.9. Fol.47. 48

Secondly, that hee bee no yong scholler, as is declared by Saint Paul. 1. Tim. 3. 6. Fol. 53.54.

The ordination of Bishops hath nothing proper or peculiar, besides Fruits and Commodities that necessarily depend thereof. For it is the decree of the Lord, that of them to whom they minister the secrets and mysteries of the heauenly life, they receiue the things that belong to the necessary uses and maintenance of this life, as Paul plainly proueth, 1. Cor. 9. from the 4. vers. to the 15. and 1.Tim.5.17.18. and Gal. 6.6. which thing also Christ teacheth, Mat. 10.10. Luk.10.17. So that this is the iust and right law of God, that the Bishops or Ministers are to be maintained of the Churches: and such a measure is to be kept, that they be neither pressed with ouer great need, nor run ryot with too much excesse: For in either of these a regard is to be had to the calling of a Bishop, whom S. Paul willeth to be both watching and sober, and also modest and harborous: and 1.Cor.9. proueth that it is lawfull for him not onely to eate and drinke at the Corinthians costs and charges, as in the 4. verse. but also to entertaine a wife, as in the 3. verse, and generally to liue well and honestly, as in the 14. verse. Fol.58.59. And these are common to all Bishops.

Now let us distinguish the divers sorts of them, and consider what is proper to every one.

Of Bishops there be 2. sorts. fol.71.72. The { First of Doctors, fol.74. / Second of Pastors. fol. 79.

For whereas fiue sorts onely are rehearsed Eph. 4. to whom the edification of the body of Christ is committed, and those three Functions, of Apostles, Euangelists, and Prophets, haue no place in the ordinary state of the Church, which we haue described: it must needes be, that these two, of Doctors and Pastors, onely remaine. Which distribution, with a little alteration of the words, is made of S. Paul, in the setting down of those ordinary and perpetuall Functions of the Church, Rom.12. where he diuideth Prophesie into the Doctor and Exhorter, and doth distinguish these Functions in diuers places by the gifts of Exhortation and Doctrine. Whith diuision also seemeth to be reteined of him, 1. Tim.5.17. but that for exhortation he vseth the word Speech, keeping the name of teaching: and in 1. Cor. 12. 8. he somewhat otherwise varieth, vsing these names, The word of Wisedome, and The word of Knowledge.

A Doctor is a Bishop which is occupied in the simple teaching and expounding of the holy Doctrine. Therfore in Rom.12.7. S. Paul requireth of the Doctor doctrine, plainly separating the exhortation from his office and attributing it to another, so that the Doctor ought to be occupied in instructing the ignorant in doctrine, what they ought to think of God and his worship, what of our saluation, and the looking for the blessed life to come, and generally touching all the points of religion. Moreouer, in expounding the holy Scripture, and expalining the harder places to those that are more aduanced in the knowledge thereof, seeing to him is attributed also the word of knowledge: and that Origen was such a kind of Doctor in the Church of Alexandria, who did both expound the Scripture, and instruct the ruder sort in religion, appeareth out of Eusebius. This is the Doctors office, his Election and Ordination hath nothing seuerall in it.

A Pastor also is a Bishop, but such an one as applieth the Scriptures to the diuers occasions and necessities of the Church, and ministreth the sacraments to those that beleeue. fol.79.

The

The difference therefore of the Doctors from the Paſtors is in two ſorts. fol. 79. 80.

Firſt that the Paſtor applieth his ſpeech to the diuers occaſions of the Church: for this by the figure Sinecdoche, in that place to the Romans, is comprehended vnder that one kinde of exhortation, which is taught more plainly, 2. Tim. 4. 2. where S. Paul exhorteth Timothy to preach the word of God, rebuke, reprone, and exhort.

The ſecond, that he miniſtreth the Sacraments: for ſo are theſe two offices very wel compared of learned men to the Functions vnder the Law. And that the Paſtors ſeeme chiefely to reſemble the Prieſts of the Law, to whom belonged the care of the Sacrifices and Sacraments: and the Doctors the Prophets and Leuits. And againe the Paſtors in their Churches to the Apoſtles (to whom was ſaid, Goe and preach, Baptizing) the Doctors to the Prophets, ſeeme to haue ſucceeded in the perpetuall and ordinary gouernment of the Church. This is the office of the Paſtor, his Election and Ordination hath nothing ſpeciall in it. And thus much of the Biſhops. Now touching Deacons.

This name of Deacon comprehendeth all thoſe Functions of the Church which are not occupied in handling of the word, whereof there be two ſorts. Fol. 82.

The one are called Diſtributers. fol. 82.

The other Ouerſeers, whom we may call Rulers, which oftner be called Elders. For thus all this kinde is expreſly diuided of S. Paul in Rom. 12.

A Diſtributer is a Deacon which adminiſtreth the treaſure of the Church, who hath the charge of the widowes, ſicke, generally of all the poore of the Church. What vſe there is of this office, and alſo the cauſe of inſtituting of it, is ſo cleerely ſhewed out of Acts 6. that it is needleſſe to ſpeake any more thereof. The Election and Ordination are before declared.

Gouernours or Elders are Deacons which be appointed to take heed, and after a ſort to ſit vpon the offences that ariſe in the Churches. And the office of theſe is to haue an eye to the life, converſation, and manners of euery one, and (if need be) to correct them, or to bring them to the Conſiſtorie. For ſeeing theſe be Elders (for otherwiſe Saint Paul would not call them gouernours) and that there be onely two ſorts of Elders, whereof the one which is of Biſhops (of whom we haue already ſpoken) is occupied in the Word: in what other thing ſhall we ſay that the gouernmentſhip and watch of theſe (for they are called in Acts 20. Biſhops) conſiſteth but in obſerving the life and converſation of men? Beſides Saint Paul to the Theſalonians 1. 5. 12. attributeth the duty of admoniſhing in ſome peculiar reſpect, properly to the Biſhops: which neuertheleſſe afterwards he ſheweth belongeth to all. Fol. 84 The Election and ordination hath been handled before. And thus much of the ſimple offices of the Church.

Now follow the compound.

The Eccleſiaſticall ſenate which of Chriſt is called the Church Matth. 18. of Paul the Elderſhip 1. Timoth. 4. 14. we name a compound charge, which is not as the other, exerciſed of euery one in particular, but is an aſſembly gathered of three of the cheefeſt orders of the Church, that is Paſtors, Doctors, and Elders, which by common authority ruleth and gouerneth the Church. fol. 86, 87.

In this definition two things are to be noted, who they be that are of this aſſembly, namely Paſtors, Doctors, and ancients which onely in the Scripture are called elders, for I neuer finde that Deacons be ſo called: but rather S. Paul manifeſtly diſtinguiſhing Deacons from Elders 12. to the Rom. 8. nameth Elders gouernours, the Deacons by another name. Therefore ſeeing this ſtate of the Elderſhip is the cheefe authority in the Church, ſuch as is no where giuen to the Deacons, and the Elderſhip as it ſeemeth taketh his name of the Elders, by reaſon it conſiſteth onely of Elders: and the name of Elders is no where attributed to the Deacons, we gather that the Signory ſtandeth onely of theſe three orders. fol. 88.

The other thing which is to be marked in this definition, is the ſouereigne authority in

euery action and affaire of the Church: which to belong to the Eldership appeareth out of Matth. 18. 17. and 18. where all wayes and means being assayed, at length, it commeth to the senate, which should not be vnlesse that the authority thereof were chiefe and principall: which sufficiently also appeareth by that power of binding and loosing which is annexed, then the which no greater can be giuen to men. Moreouer for this cause it is called the Church: because as being chosen of the whole Church, it doth things and exerciseth power and authority in the name thereof, all this Iurisdiction is Ecclesiasticall as hath been said, and therefore is plainly distinguished of the Apostle 1. Corinth. 6. 4. from ciuill courts.

This power standeth chiefly in 2. points. fol. 89. { The first concerneth Ecclesiasticall Offices. / The second consisteth almost wholly in taking heed to the officers, and removing them out of the Church.

In the first are elections and depositions, for seing these are of the same nature, it belongeth to the same power to chose and depose: now the authoritie of choosing pertaineth to the Eldership: for although this ought to be by the consent and iudgement of the whole Church, neuertheless when these are chosen out of them, to whom God hath giuen greater grace then to other, and therefore fitter to iudge of euery mans gifts and to what office euery one is most meete, it is conuenient that they in choosing go before the rest of the Church, by whose fore aduise the iudgement of the Church may be directed. Hereunto is adioyned ordination, which is so plainely giuen to the Eldership that we need nothing at all to doubt thereof.

The second containeth admonitions, and (as it is called) censures, or reprehensions, which are of two sorts. fol. 89. For either it is { Words, / or / Besides words some punishment is adioined,

Which is likewise of 2. sorts: whereof the first is called of Ecclesiasticall Writers, { Suspension. Fol. 89. / The other Excommunication. Fol. 92.

Suspension is the censure of Eldership, whereby one is for a certaine time deprived of the communion of the Sacraments. After this sort they are forbidden which as yet make no profession of religion, as in old time among the Iewes the vncircumcised, whether they were strangers, or Iewes Exod. 12. 48, 49. Thus with vs they were by the same reason to be debarred for a time which haue not embraced true religion or embracing make no profession of it. They also are put backe which professing religion, commit any haynous crime, for thus in times past the vncleane although not with greatest pollution, were put of for a time, as namely those that were vncleane by touching of a dead body, Numb. 5. which after the same manner ought to be obserued with vs. Neither is it doubtfull but whereas Christ hath warned that he against whom a brother is offended should not offer his gift vntill he were reconciled, if he do it not of his own free will (if the offence be known) ought to be by the authoritie of the senate compelled thereunto.

Excommunication is a censure of the Church, whereby he that is guilie of some most greeuous crime, is without any certaine prescription of time, shut from the Sacraments, and banished the company of the faithfull. This is the sorest punishment of the Church, which also is called of S. Paul a deliuering vp to Satan, of Christ, to be as an Ethnick and publican: which answereth the Iewes cutting off from the couenant, so often repeated to the people of God by Moses. Hereof is oft mention made in the new Testament Ioh. 9. 18. and 1. Cor. 5. and 2. to the Thessal. 3. and in other places moe. Now whereas it is executed

ented on none but on him that is gilty of some hainous trespas, which kind of sinnes are rehearsed by S. Paul 1. Cor. 5. and 2. to the Thessall. 3. 14. And thus much touching Ecclesiasticall offices. The duety of the residue of the faithfull in euery well ordered state, and the onely praise is obedience: wherennto the Apostle to the Hebrewes exhorteth all men: so that whosoeuer be of the Church, are bound by the word of God to submit themselues to their authoritie, and the obedience to this Discipline.

THE NECESSITY OF DISCIPLINE.

THE manner of Gouernment in all humane ſocieties, is of greateſt force and power, either to the preſeruation or ouerthrow of the ſame: for there is no Common-wealth be it neuer ſo ſmall, no not a houſe that can be preſerued without ſome certaine manner of Gouernment and Diſcipline. And thoſe Kingdomes and Common-weales, haue alwaies moſt notably floriſhed and longeſt continued, which firſt of all were ſet in good order of gouernement, and afterwards kept the ſame without any alteration or change. As contrariwiſe the deſtruction of greateſt Common-weales and moſt floriſhing States haue followed, where either the order of gouernment was ill appointed in the beginning, or elſe being well begun was afterwards altered and neglected. For policie, government and good lawes are in Citie or any Common-wealth whatſoeuer, as the helme is to the ſhip, the wreſt to the inſtrument, order to an Army, and as the ſoule is to the body.

Hereof it came that Athens which was ſo famous a Citie, after it could no longer hold and ſtere this helme, was toſſed with every waue and ſtorme, and in the end periſhed and was ouer-thrown. And hereby alſo that ancient city of Lacedemon changing the ſevere lawes of *Lycurgus* changed alſo her eſtate, even as a ſong is changed by altering the time and note in which it was firſt ſet. Hereby the Romans common-wealth, or Army rather, after that they left the ſeuerity of the law of Armes and warlike diſcipline, whereby they did alwaies more preuaile then by might and power, loſt alſo their ancient glory and renowne. And to conclude, Hereof it commeth that wee ſee now euery where ſomany townes fallen to ruine, and lying like the dead carkaſes of the cities, which ſome times they haue beene, becauſe that by changing their old gouernment by little and little, at the laſt the whole ſtate was loſt, and went away as the ſoule from the body.

And even as the monuments of the Greeke and Latin writers doe witneſſe theſe things to haue chanced to many Common-weales and other ſocieties and companies, euen ſo we reade in the holy hyſtories, that the Church (which is a certaine ſociety and company of ſuch as profeſſe the true ſeruice of God) with no leſſe danger neglected the diſcipline and order, which God their moſt wiſe

Law-giver had appointed them to be ruled by, yea to their much greater loſſe and puniſhment, for that (beſides thoſe incommodities which are wont to chance vnto others by changing good lawes) they alwaies found by experience, that the Lord God their law-giver was ready to puniſh and revenge the contempt of his diſcipline and order. For to paſſe over the puniſhment of God vpon the Church of the Iewes, whoſoeuer doth diligently and attentiuely reade the hyſtory of the Chriſtian Church, ſhall well vnderſtand that the calamitie of the former times in which the Church lay dead as it were many yeeres, came of no other cauſe then of the contempt of the moſt wholſome and holy ordinances, whereupon it was grounded by our Lord and Sauiour Chriſt, that it might haue endured for euer. Therefore it is a wonder to ſee (whereas our mercifull God of his vnſpeakable goodneſſe, and by a ſingular miracle, euen now of late within the memory of our Fathers hath raiſed up the Church as it were out of the graue againe, by the voice of the Goſpell) that ſo few are carefull for the maintaining and preſerving of this life, and that being content as it were to be in good health by preaching of the Goſpell, they care not for diſcipline, whereby this health may be the better preſerued, and alſo the ſtrength and bewty (which was loſt by former ſickneſſe) be recouered and gotten again.

And ſurely it is greatly to be feared, leſt that they (if they goe thus on ſtill, and continue to contemne ſo neceſſary an aide) fall againe into the calamities of the former times, and leſt that theſe later times become worſe and more miſerable then the former. But I am moſt of all afraid for our Church of England, which by the ſpace of ſo many yeeres as it hath already embraced the Goſpell, not onely thinketh not of inſtituting a lawfull Diſcipline therein, but in a manner vſeth only that, which it hath received from the Papiſts, neither will they be perſwaded to receiue and embrace that Diſcipline which Chriſt and his Apoſtles haue left vnto us? whoſe ſtate hitherto hath been this vntil the time of king *Henry* the eights raigne, for a long ſpace before, it had lyen dead, and as it were without any life. Then at the length by the greater fauour and grace of God towards vs, diuers notable men roſe vp, who as *Elias* and *Elizeus* raiſed vp the Children that were dead, ſo they likewiſe by moſt earneſt praier, and cheriſhing it by all meanes, got at the laſt ſome life into it, ſo that at the length it began as it were to wax warme and neeſe: and by certaine Articles of ſound Doctrine, to ſhew ſome tokens of a Church reviuing againe.

And afterwards, in the time of *Edward* the ſixth, a Prince of ſingular hope and towardneſſe in all godlineſſe and vertue, was fully reuiued, and recouered not onely her life, but alſo her health againe. But our Church being thus recouered, was contented with phiſicke onely and good diet for her health, and vſed no exerciſe to get her colour and ſtrength againe: for although many did exhort to aboliſh that popiſh tyranny which then was ſtill remayning in the policy of the Church, and to place in ſteede thereof a iuſt and lawfull manner of gouernment according to the word of God, (which thing eſpecially that famous man *Martin Bucer*, being then a ſtranger in England, did in that booke which he wrote of the kingdom of Chriſt) yet could not England be brought to leaue that forme of gouerning the Church, whereunto it had been accuſtomed vnder popery, but deuided and ſeparated aſunder the Doctrine and Diſcipline of the Goſpell: two things which both by their owne nature, and alſo by the commandement of God are to be ioyned together. But for-

aſmuch

aſmuch as health cannot long be kept and preſerved without due and moderate exerciſe, not long after, namely in thoſe moſt cruell times of Queen *Mary*, it fell ſick againe, that it was not onely in danger of death, but in a manner paſt all hope to recouer againe. And ſurely euen then our Church had out of doubt been vtterly deſtroied (as indeed it was brought all to aſhes) vnleſſe that heauenly Sunne Ieſus Chriſt had quickned it, being more then halfe dead, and raiſed it vp like a Phenix out of the aſhes againe. And except our moſt noble Queen *Elizabeth* had riſen vp as a mother in Iſraell, to trauell with and bring forth our Church againe.

But this new birth hath not as yet beene any more happy touching the reſtoring of Diſcipline then were the former times. Therefore I thought it my duety, euen for the kinde affection which I beare to that Church in which I haue beene both borne and brought up, and therefore loue moſt deerely for good cauſes (euen as the Apoſtle ſaith, * *to liue and die together*) I thought I ſay my duety to deſire and beſeech this Church earneſtly and carefully to thinke of this ſo great a benefite, whereby it may be eſtabliſhed for euer: And moſt earneſtly to exhort and admoniſh it to aboliſh that Popiſh tyranny, which yet remaineth in the gouernement thereof, and to reſtore againe the moſt holy pollicy of ruling the Church, which our Saviour Chriſt hath left vnto us, and to feare leaſt the Lord will puniſh us, and will be reuenged of us, if we continue ſtill to deſpiſe his Diſcipline. * 2. Cor. 7. 3.

But foraſmuch as there bee many who (becauſe they delight rather in a faire outward ſhew, then in the true ſimplicity of the Goſpell) ſtriue and contend to retaine ſtill this Popiſh Hierarchy, and counterfeite manner of gouerning the Church, blaming that order for many cauſes which we perſwade vnto. This whole controuerſie is fully and at large to be diſputed of, that when they vnderſtand the good cauſe that we haue to reprieue the one, and require the other, they ioyne together with us in earneſt prayers vnto God, and humble ſuite vnto her Maieſty, that this Popiſh tyrannie being at the laſt vtterly aboliſhed and cleane taken away, in place thereof a better and more holy gouernment of the Church according to Gods word may be eſtabliſhed.

Which cauſe I purpoſe ſo to handle, that firſt drawing out the right paterne and plat-forme of the lawfull policy and gouernement of the Church, as Chriſt and his Apoſtles haue left it vnto vs: together there withall I will note our faults and errours in euery point, that by this compariſon the truth may more cleerely ſhine and appeare: firſt, therefore ſeeing we haue not to do with ſuch as reiect all Diſcipline of the Church, that it may bee better vnderſtood what it is whereof we diſpute, I will declare what the lawfull Diſcipline of the Church is.

What Diſcipline is, and the certaintie thereof out of Gods word.

I Call therefore *Eccleſiaſticall Diſcipline*, the pollicie of the Church of Chriſt ordained and appointed of God for the good adminiſtration and gouernment of the ſame: That I make here God the Author of Diſcipline (whereupon it followeth that we haue to fetch the rules thereof from no other fountaines but from the holy Scriptures) had need be more fully proued, becauſe it is denyed by many, who dare affirme that there is no precept giuen touching this matter, but contend that it is wholy left vnto iudgement of the Magiſtrate and of the

Church. Firſt, then let them tell us why they deny that God hath thus carefully provided for Chriſtian Churches, and why they affirme it to be left free for us to rule it as we liſt, ſeeing that in the old Church of the Iewes, All things which pertained not onely to the governement of the Civill State but alſo of the Eccleſiaſticall (for although with them God was Authour of both, yet hee would haue them diſtinguiſhed one from the other) were ſo diligently and exactly diſtributed, and both commanded by God, and commended to writing by *Moſes*, that it was expreſly forbidden, that *Nothing ſhould be added unto it, nor taken from it.* For it appeareth manifeſtly, that that exact paterne of Diſcipline came not firſt from *Moſes*, but from God, by this that *Moſes* teſtifieth ſo often, that the Lord had appointed the manner of creating and ordaining Eccleſiaſticall Officers, and their power and authority, who was alſo alwaies readie to puniſh the tranſgreſſours of his ordinances with moſt grievous plagues and puniſhments.

There is a notable hiſtory in the ninth of Numbers, of certaine uncleane perſons who thinking it no ſufficient cauſe, why they ſhould not eate the Paſſe-over with the reſt of Iſrael, becauſe they were polluted with touching of a dead body, which they muſt needs do, ſeeing there died daily ſome amongſt them, as of neceſſity it commeth to paſſe in ſo great a multitude, went to *Moſes* and *Aaron*, deſiring that they might not be ſecluded from that ſolemne communion of the Church. But what doth *Moſes* in this caſe? what taketh hee upon him? Surely nothing at all, but referreth the cauſe wholy unto God, by whoſe anſwer they were forbidden to eate the Paſſe-over with the reſt of Iſrael, and were put off unto the next moneth. Of which cauſe properly belonging to this Diſcipline which we handle and referred to God, it may bee cleerely underſtood, That *Moſes* in all the governement of the Church did nothing by his private authority, but onely delivered unto them that which the Lord had commanded: which thing alſo *Moſes* himſelfe doth plainely teſtifie, by his often repeating of
Heb.3.5. theſe, *As the Lord had commanded.* And this is that faithfulneſſe which the Apoſtle to the Hebrewes commendeth in him, That hee ruled not the houſe of God by his own will, but by the authority of the Lord the Maſter of the houſhold.

Exo.25.40. And how preciſely is it commanded in the Tabernacle that all ſhould bee made after the faſhion and paterne which had beene ſhewed by the Lord in the Mountaine: Neither ſo long as Kings were in any tollerable ſtate, any, either Kings or Prieſts, tooke upon them any ſuch authority to appoint matters belonging to the Church, but all things were ruled and governed according to the will and authority of God. For whereas in the faſhion and building of the Temple, and in the offices of the Levites and of the Singers, certaine things were, ſomwhat otherwiſe appointed by *David* and *Salomon* then had been commanded by *Moſes*, That change and alteration was not made by the authority of *David* and *Salomon*, as Kings, but by the will of God himſelfe who appointed it
2.Chro.8. 14.29.& 25. ſo by his Prophets, as appeareth in the * Chronicles. Therefore alſo the faſhion and paterne of the Temple after it was overthrowne, was ſo exactly drawn out by *Ezechiel*, that the new Temple might bee builded againe accor-
Exe.40.& 41.& 42. ding to the paterne of God ſhewed by the Prophet. Wherefore alſo *Ezra* and *Nehemiah*, exact all their reformation to the paterne of *Moſes*, *David*, and *Ezechiel*.

Seeing then ſo ſtable and certaine a rule of governing the Church continued unto Chriſt, the Lawes and ordinances were appointed by God himſelfe,

and

and that it was accounted wicked and vnlawfull for any man boldly to haue taken any thing in hand in these matters, and that such as did so, escaped not the grievous punishment and vengeance of God: Why do they now at the last deliver God of this care, or rather spoyle the Church of her Patron and Defender, by whose governement it might be preserved, and who sitting in the sterne at the helme, it never feared any stormes or tempest, but was alwaies safe in all danger? And how absurd and unreasonable a thing is it, then especially to thinke the loue and care of God to be diminished towards his Church, when he hath testified it with a most certaine and undoubted testimony, that is to say, by the sending of his onely begotten Sonne to take away our sinnes, and as the Prophet of God to declare all the Lords will and counsell towards us, and to rule the Church by his own authority. For this is that Prophet like vnto *Moses*, who should plainelie and perfectlie declare vnto vs of God all things which do belong vnto our duetie, whom we ought to heare and to obey, as the holy Ghost by the mouth of *Peter* hath expounded that promise, and by that heauenly voice which testified of him from heauen that he was the deare and onelie begotten Sonne of God in whom the Father was well pleased, and commanded vs to heare him. But how should we thinke him to be like vnto *Moses*, if he either hath wholy omitted, or not so clearlie and perfectly (as farre as was needfull for vs) shewed and delared this doctrine of the manner of gouerning the Church being so necessarie, and which *Moses* hath so diligently and faithfully declared.

Acts. 3.22. Math. 17.5

Therefore we must conclude if we acknowledge Christ to be that Prophet, that hath fullie and perfectly declared vnto vs, whatsoeuer was needfull for the gouernement of the Church: except he will robbe him of some part of his Propheticall office, or preferre a servant bee hee never so faithfull, before the onely begotten Sonne, and as it were *Eliezar* before *Isaac* in his fathers house, which surely they do, who thinke the servant to haue omitted nothing in this behalfe, that the heire hath omitted all: and that *Moses* left all things perfect, but Christ either beganne them not, or did not finish that which he began. Now whereas I affirme that Christ hath left us so perfect a rule and Discipline, I understand it of that discipline which is common and generall to all the Church, and perpetuall for all times, and so necessary, that without it this whole society, and company, and Christian Common-wealth, cannot well bee kept under their Prince and King Iesus Christ. And surely we must needs either confesse that Christ hath left us such an order to liue by, or else spoile him of his Kingly office. For what doth more belong unto the name, office, and duty of a King, then to giue lawes unto his Citizens and Subiects, and to make such decrees & ordinances whereby all the parts of his Kingdom may be maintained. The Papists indeed deny it, and dispute against vs and contend that it is lawful for their high Priest to rule and order the Church of God as he listeth, but we who detest and abhorre this blasphemous voice and according to Gods word acknowledge and confesse Christ to be the onely King of the Church; how can we say, either that he neglected so great and so necessary a point of his Kingly office, or that he hath left it vs to order as we please.

Eliezer was Abrahams servant whose faithfulnesse is shewed in that 24. of Genes.

But if there be any whose speech is so contrary to it selfe, that they grant Christ to be the King and Lawgiver of the Church, and yet will say that either he made no Lawes touching the governement of his people, or fewer then were needfull, Let them consider how little they differ from the Papists in this point,

and how un-honourably and un-reverently they ſpeake of Chriſt our Lord. For if he hath not ſet in order the whole ſtate of his Kingdom, if hee hath not appointed officers, and declared the duety and authority of every one; if hee haue not appointed what ſhould be the order of Courts and of Iuſtice, if he hath taken no order how the controverſies of his ſubiects may bee ended: He hath leſſe provided for his Church, then not onely *Moſes* did for the Iewes, but then *Licurgus*, *Solon*, *Numa*, and other Lawgivers of the Gentiles, provided for their Citties and Common-weales. Which if we confeſſe, what ſhall become of that famous Kingdom which the Prophets ſet out with ſuch pompe and glory? What ſhall become of that Scepter of Iuſtice, and that Chariot wherein *David* deſcribeth him ſitting in the midſt of his Church. Which although wee grant properly to belong to the kingdom of Chriſt in heauen after this life, yet are thoſe Prophecies not ſo wholy to bee referred thereunto; but that they haue alſo ſome relation to the beginning of his Kingdome in this life.

Pſal. 45. 7. 8.

For ſeing his Kingdom, in this life differeth from the other by reaſon and certaine reſpects onely, and is not altogether of an other kind, ſo that the things which are here begun ſhall then be fully accompliſhed: There is a certain proportion to be conſidered here, and all thoſe prophecies are after a ſort alſo to be expounded of this Kingdom. As, where it is propheſied that in the Kingdom of Chriſt all things ſhall be ordered by perfect Iuſtice and equitie, that all his ſubiects ſhall be obedient and full of heauenly knowledge, that there ſhall be no Cananite in all the land, that the Gentils ſhall be ſhut out of the cittie of God, and ſuch other things which the Prophets moſt worthily and notablie haue ſet out: we muſt vnderſtand, that all theſe things after a certaine manner are to be referred alſo to his Kingdom in this life, and declareth that the gouernement of this Kingdome of his Church here, ought alſo to be iuſt and equall, that the faithful who are his ſubiects, ought not to be bruttiſh and ignorant, but as cunning in heauenly matters and as full of that knowledge as may be: That men of vicious life and giuen to all ſinne and wickedneſſe, are to be caſt out and baniſhed from the Church, and the temple off God, to be kept as neere as is poſſible free and cleane from all pollutions and prophanations. Further alſo, they are conuicted by the whole hiſtorie of the Goſpell and by the writings of the Apoſtles, by which it appeareth, that he hath left vnto vs fully, all things which were needfull for the adminiſtration of the gouernement of his Kingdom. For how often talked he with his diſciples touching this Kingdom? how often did he declare what manner of Kingdom it was? namelie that it was no Kingdom of this world, that it handled not the buſines & affaires of this life but ſuch onely as partaine to the minde and conſcience. How often did he declare, what his officers ſhould be, namley no gracious nor honorable Lords, but miniſters of the Church? How exactlie did hee appoint the order of his courtes and iuſtice that nothing more could be required to a right gouernement and lawfull policie? yea euen a little before that he went from his Diſciples, how earneſtly and how carefully commended he the charge of his Kingdome vnto them? how great authoritie gaue he them to ſhut or open heauen? and (ſo great was his care for the due adminiſtring of his Kingdom) euen then when he tooke his triumphant charlot, wherewith he was after carried into heauen that ſitting there, he might enioy his Kingdom euerlaſtingly, how carefully and how long (euen for the ſpace of 40. daies together) did he talk with his diſciples touching his Kingdome? For theſe are thoſe charges and commandements

Eſay. 32. 1. 4. & 35. 5. 6. 7. 8. 9. *Zacha.* 14. 21.

Luk. 9. 58. *Luk.* 12. 13. 14. *Luk.* 21. 25 26. *Ioh.* 19. 36. *Mat.* 18. 15 16. 17.

which

which S. Luke, and S. Matthew do write that he gaue to his Apostles and Embassadors of the administration and gouernement of his empire: and whereof he commanded them to giue his subiects warning to keepe them with duetie and reverence. Act. 1. 2. 3, 4. Mat. 28. 20

And after hee was set in his Kinglie throne, do we not see how he prouided all things which were necessarie not only for the first foundation of the Church by meanes of Apostles and Prophets, but also for the preseruation of it for euer by Pastors and Doctors? But that I be not longer then is needfull in so cleare a matter, how came it to passe that there was one order forme, and discipline of all the Churches which were founded by the Apostles, except they receiued the paterne from Christ himselfe, which they thought not lawfull to alter and change. Eph. 4. 8 10. 11.

And S. Paul seing he had no more receiued this part touching discipline from the Apostles, then the rest of the Gospell (for he had established many godly Churches many yeeres before that he had conferred with them of his doctrine) from whence I say receiued he all that form & order of establishing the Church by, except he were taught of Christ by reuelation as well concerning this, as concerning the rest of the Gospell? But I will shut vp all this matter touching the originall of discipline, that it commeth from God, and therefore is vnchangeable and perpetual & common to all churches with that earnest charge which S. Paul giueth Timothie touching the keeping and maintaining thereof, who hauing taught his scholer all the order of ruling the house of God which is the Church, I charge thee saith he, *in the sight of that God which quickneth all things, and Iesus Christ who made that worthie confession before Pontius Pilate, that thou keepe these precepts without blame or reproofe euen to that notable comming of our Lord Iesus Christ*; and so forth as the Apostle with most earnest words doth charge him. Of which place, I gather, first that almightie God and our Sa. Iesus Christ are the authours of that discipline which S. Paul had taught in that epistle, forasmuch as they are noted to be the punishers and auengers of all those who shall breake it. I note furder also that this order of discipline is constant and vnchangeable: which may neither bee broken for any mans power or authority, nor altered for any mans fauour; seeing that it is not onely called a commandement, but is giuen also with such a charge: Timothie being warned before the Almighty God, and our Lord Iesus Christ, to beare himselfe therein without blame & reproofe. Last of all, that it is no cõmandement belonging to any certain time, but perpetuall, and pertaining to all times and states of the Church. Seeing it is so expressly commanded, that it should be kept vnto the comming of our Lord Iesus Christ. But how blame-worthy were many afterwards, and how fouly stained with the transgression of this holy commandement: for at last Sathan, that cunning workman to destroy the Church, having made them to forget this earnest charge of the Apostle, and hauing laid to the walls of the Church those two Engines of Couetousnesse and Ambition, which destroy as well Churches as Citties, did cast downe the strong holdes whereby it was maintained and preserued. 1. Tim. 6. 13.

But what did these so great Patrones and Protectors? how grievously did they punish, not onely the negligence of men, but their sinfull and vnfaithfull wickednesse? The stories do testifie, how that by little and little with the corruption of discipline, doctrine also began to bee corrupted, vntill at the last they were both almost clean taken away, and the Church abolished. For they know not, I say plainely, they know not, who being content with the doctrine of the Gospell,

Goſpell, neglect diſcipline, that the diſpoſition and nature of theſe two, is like the diſpoſition of two ſiſters who are twins: or of thoſe brethren of whom *Hypocrates* ſpeaketh, who beganne to bee ſicke together, and to amend together: ſo that for the naturall inclination and diſpoſition of the one towards the other, they were affected one with the others health and infirmity. Wherefore ſeeing that God of his infinite goodneſſe gathered together againe our Church in theſe daies,, and that true doctrine as the eldeſt ſiſter, is recovered, let us not hinder her (as her nature is, if ſhe be not hindred) to affect alſo Diſcipline with her health: that as it began to be ſicke together with doctrine, it may bee alſo recovered together with it.

And let vs be moved with the remembrance of the former calamities, to the reſtoring againe of a pure gouernment of the Church, except we eſteem it not, to haue the Almighty God and our Saviour Ieſus Chriſt ready to puniſh vs, and to be revenged on vs for the neglect of his Diſcipline, and to know at the laſt to our great perill and danger how neceſſary it is for the Church, and how acceptable vnto God.

But why doe I ſay, leaſt we know at the laſt, ſeeing that wee haue already proued not many yeeres ſince, by the baniſhment and flying of ſubiects, by ſo cruell burning and murdering of our brethren, and horrible waſting of our Church, how greatly the former reformation, being not ſincere as it ought to haue been, diſpleaſed our Lord and God. But to returne to that from whence I haue digreſſed. I thinke it plaine and manifeſt by that which hath beene ſaid, which I purpoſed to proue in the beginning; that is to ſay, that the rule and patterne of diſciplineis not to be drawne from the ordinances and fantaſies of men, but from the word of God, which thing as it hath long time preſerved purity and ſincerity in thoſe Churches wherein all things are reformed according to Gods word; ſo all the corruptions which are in our Church this day, ſpring from no other head then this, that we haue followed popiſh dreams and fantaſies, as moſt ſtincking ſinkes and channels leauing the pure fountaines of the word of God. For I ſee and perceiue, that the maſter builders of our Church in repairing of it againe were ſo wholy bent vnto the doctrine, that they neuer thought of Diſcipline, and ſo reteyned it ſtill almoſt wholy ſuch, as it was amongſt the Papiſts: whereupon it commeth that all the gouernment of our Church is not taken out of Gods word, but out of the Cannon lawe and decrees of Popes. which whither it were done by reaſon of the ignorance of thoſe daies, or of negligence, or for ambition and vaine glory, or becauſe they thought that popiſh diſcipline might be tollerated for a time, or for what purpoſe ſoeuer: ſurely no man can doubt, but that it was to the great hinderance and diſcommoditie of the Church, which knoweth it throughly, & which diligently conſidereth, how ſmall fruit hath growen of ſo long travell and labour in the preaching of the Goſpell. Out of this Cannon law came all that Romiſh Hierarchie, Primates, Arch-biſhops, Lord-biſhops, Chancelors, Arch-Deacons, and their ſervants, Officials, Commiſſaries, and the reſt of that traſh, by whom the Church as it were taken priſoner, is now of long time kept in priſon and bondage. From hence commeth alſo that Romiſh Court, wherein a moſt ſhamefull market of vnlawfull and wicked diſpenſations, and all gainefull meanes of deſtroying the Church is kept. Would to God that we had ſuffered the Papiſts when they were caſt out to haue gone away with their bag and baggage, and that we had not had ſo great a deſire to be enriched by theſe ſpoiles and preyes.

This is not (beleeue me) to be enriched with the Iewels of the Egyptians, but to be infected with their boiles and ſoares. Theſe eare-rings and Egyptian ornaments which we haue gotten, are fitter to make a golden calfe with, then to adorne and beautifie the Tabernacle of God. Therefore let vs ſend them back againe from whence they came, and at laſt take in hand an earneſt and ſincere reformation of the Church? Let vs abrogate and aboliſh the authority of this Canon law, then the which there is nothing leſſe Canonicall, and which is the firſt and greateſt fault in our diſcipline, and the fountaine and originall of all the reſt: and let this be the firſt Article of the new reformation; That all things be exacted as neere as may be vnto the word of God. That our particular lawes ground upon this foundation; and let ſo much bee admitted for Eccleſiaſticall diſcipline, as may be confirmed by the voice and authority of God himſelfe. And thus much let it ſuffice generally to haue ſpoken what Diſcipline is.

Diviſion of Diſcipline.

NOw let vs divide the reſt of this Treatiſe (as almoſt all politicke doctrine is wont to be diuided) into two parts, whereof the firſt declareth that which belongeth vnto them who beare any office, or haue any charge in the Church. The other part briefly toucheth the duety of the reſt of the body of the Church. For as the Apoſtle ſaith; All the body is not one member, nor all are not Prophets or Doctors, but there is a certaine diverſity and diſtinction of offices, as of members, whereby the whole body is preſerued. All which diverſity and difference is divided by the Apoſtle into two ſorts, who in the Epiſtle to the Corinthes, calleth ſome *Fellow helpers and labourers*, naming the reſt of the Church by the name of *Saincts*. Thus alſo the Apoſtle to the Hebrewes divideth the Church into thoſe who had the overſight, and into the reſt of the Saincts.

1. Cor. 12. 19. 29.

1. Cor. 16. 15. 16. Heb. 13. 24

Neceſsity of Vocation.

NOW to ſpeake firſt of the former part, it is to bee vnderſtood, that to the bearing of any Eccleſiaſticall office, there is a certaine vocation and calling to be uſed, which a man ought to wait for, being neceſſary to the taking vpon him of any charge whatſoeuer: which manner of appointing to an office, whether we call it Creation, or Aſſignation, or as the Eccleſiaſticall writers doe moſt vſually; *Vocation*. It is the appointment of God to the bearing of ſome office in his Church, in ſuch ſort and manner as hee hath ordained for euery officer to bee appointed by;

Which calling to the bearing or the executing of any Eccleſiaſtical charge or function, hath all times been holden ſo neceſſary, that no man hath beene thought to exerciſe any lawfull authority therein, who had not firſt of all in his owne conſcience witneſſe of the calling of God thereunto, and after alſo of the Church appointing him according to Gods decree and ordinance. For that ſentence of the Apoſtle is generall, that no man ought to take this honour vnto him but he that is called thereto as was *Aaron*.

Heb. 4. 5.

For this doctrine of a neceſſity of a Vocation and calling did not ſo once grow out of that noble rod of *Aaron* together with the Almonds, that it fell afterwards alſo from the tree together with them, but this Almond tree of *Aaron*

ſet and planted by the wit and labour of *Moſes*, flouriſheth euen to this day: So that we may yet gather this doctrine of it, which is much more precious then any Almonds or other fruit whatſoeuer.

Num. 17. 9 Neere to the ſame place in *Moſes* is rehearſed alſo a notable iudgement of God, whereby it ſeemeth that the Lord meant to ratifie this law of the neceſſity of Vocation for ever: wherein we ſee that neither the heavens could abide to looke vpon, nor the earth to beare ſo ſhameleſſe boldneſſe, but the one melting conſumed with fire ſuch as without a calling would take vpon them the Prieſthood: and the earth gaping and opening it ſelfe ſwallowed them vp aliue, 2. Sam. 6. 7 which ought to be a leſſon to vs for euer, not onely as *Moſes* writeth, that no man burne incenſe before the Lord, but onely they which are of the ſtock of *Aaron*, and are thereby called thereunto, but alſo that no man bee ſo bold as to pervert or alter that order which God hath eſtabliſhed in his Church, and to arrogate vnto him that honour which he hath by no right and lawfull calling obtained. Hitherto belongeth alſo that which is written of *Peres Vzzach*, that is to ſay of the breach which the Lord made in *Vzzach*, who was ſtricken ſuddainly to death onely for that beyond the bounds of his calling hee put to his hand and held vp the Arck of God, which ſhaked and was ready to fall, which was lawfull onely for the Leuits to touch.

So the Lord did no more ſpare *Vzzach* attempting beyond his vocation to touch the Ark, although his intent and purpoſe were never ſo good, then hee 2. King. 15. 5. had pardoned before *Aarons* kinſmen. But if we require yet witneſſes of greater authority, wee may read that King *Vzziah* was ſtriken with the leaproſie, for that being not content with his kingly office, hee would haue taken vpon him the Prieſts office alſo. Thus the Lord hath ratified & ſealed vp this part of diſcipline, with moſt greevous & fearefull puniſhment, and the ſame not once but oftentimes executed to this intent, that this law might for euer bee of ſuch authority in the Church, that no man ſhould ever dare to be ſo bold and hardy as to breake it.

Wherefore ſeeing that God neuer forgaue or left vnpuniſhed this fault in any degree, ſtate or perſon, but puniſhed the Leuites, and euen *Aarons* owne Num. 16. 32. 35. houſe and family, *Dathan* and *Abyram* alſo being Princes of tribes, yea *Vzziah* being a King, and that ſo ſharply and ſeuerely: ſo great puniſhment in ſuch perſonages, fire from God, the earth opening her mouth, ſuddaine death, and the moſt filthy diſeaſe of the leaproſie ought to ſtrike ſuch a feare into our hearts, that we ſuffer not ſacred functions and offices, to be prophaned by vohuntary officers, and ſuch as take them vpon them, without any lawfull vocation and calling. But how little we are afraid thereof, and how in this behalfe that Diſcipline is neglected in eſtabliſhing, whereof God hath travelled ſo carefully, it is too manifeſt, whereas popiſh Prieſts take in hand to bee Miniſters of the Goſpell, whereas women and Midwiues adminiſter baptiſme amongſt us, and Chancellors, Arch deacons, Commiſſaries, and ſuch like, deale in the Diſcipline and government of the Church without any lawfull calling.

For as for popiſh prieſts I ſpeake of thoſe who doe take the miniſtery vpon them without any new calling, allowing of, or appointing them thereunto, but only ſtand vpon the right of thoſe horrible orders, whereby they were ordained to ſacrifice for the quick & the dead, that is to ſay to aboliſh the ſacrifice of our Sav. Chriſt, who can deny but that this their ſhameleſſe boldneſſe is cleane contrary to the moſt iuſt and equall lawes which the Lord hath made touching

the

the neceſsity of vocation? For although they be annointed and greaſed, and haue receiued power of their Biſhops to ſacrifice for the quick and the dead: yet I deny that oile and that power of ſacrificing to bee any ſufficient warrant for them, to be miniſters of the Goſpell and of the Sacraments.

This is a prophane oyle, & can giue no man authority to diſpoſe the myſteries of God. The Miniſters of God are annointed with an other kinde of ointment, which Chriſt himſelfe made and prepared, ſending out his Apoſtles to preach the Goſpell, and to baptiſe thoſe which ſhould beleeue, wherewithall ſeeing they are not anointed, why are they ſuffered to preach the Goſpell with prophane mouthes, or to touch the holy myſteries with vncleane and polluted hands? But ſome man will ſay; They haue receiued the laying on of hands, and were ordained as euery man thought then, to miniſter the ſeruice of God. *Mat. 28. 19*

I confeſſe indeed that hands were laid vpon them, neither doe I much ſtand vpon it what or whoſe hands they were, but I deny that ever they were choſen to a lawfull miniſtery, or that hands were laid vpon them to this end: yea rather contrary, they were laid on them for an end that is moſt contrary to the miniſtery of the Goſpell, ſo that by no meanes this can bee accompted the lawfull office of a true Paſtor: From whence they are as far off as the Prieſts of Iſraell (who were appointed by *Ieroboam* to ſacrifice to the calues) were from that lawfull calling which the prieſts had which were at Ieruſalem: So that the ſame ordering and inſtitution can by no meanes ſerue to giue one man at the ſame time, two offices ſo divers and contrary between themſelues. For thus all the offices of all kingdomes and commonweales are diſtinguiſhed the one from the other and ſevered by the divers ends they are appointed unto.

Thus they are called Senators and Councellers, who are choſen to giue councell: Iudges, who are appointed to giue iudgement, and ſuch like. So likewiſe in the Church one is appointed for teaching, another for diſpoſing the goods of the Church: and every ſoffice is diſtinguiſhed from other by the forme and manner of his creation and calling. By which reaſon alſo the Apoſtle to the Hebrews proveth, that the Prieſthood of Chriſt differeth from the Prieſthood of the law, for (ſaith he) in theſe words; *The Lord ſware and will not repent, thou art a Prieſt for euer after the order of Melchiſedech.* Chriſt is ordained prieſt after the order of *Melchiſedech*: but the Prieſts of the Law are ordained after another order, namely of *Aaron*: Chriſt for ever, they onely for the ſmall time of this ſhort life: Chriſt with an oath, they without an oath: whereby it appeareth that his Prieſthood is far other, yea much more noble and excellent then theirs was. Which exact manner of diſputing of the Apoſtle if we follow, and compare the inſtitution of true miniſters, which is contained in theſe words of our Saviour Chriſt. *Preach the Goſpell, and baptiſe thoſe which beleeue*, with the orders of the popiſh prieſts, whereby they are ordained to ſacrifice for the quick and the dead: Shall it not appeare more cleare then the light, that theſe two offices are not onely divers, but cleane contrary the one to the other. For what agreement is there between a Paſtor and a Prieſt, between the Goſpell and a Sacrifice: or rather what may bee more contrary to the preaching of the Goſpell then this new ſacrifice of the Maſſe for the quick and the dead. The preaching of the Goſpell indeed is a ſweet ſavour unto God: and ſurely a very acceptable ſacrifice is it vnto him, when as the miniſters of his Goſpell ſlea our old man as a ſacrifice with the ſharp edged ſword *Heb. 7.*

of his Word: neither can any oblation more pleaſe him, then when that the concupiſcences and affections of our fleſh being mortified and killed wee are offered vpon his Alter: but it is ſo farre off that any ſinne ſhould bee taken away by this ſacrifice, that as much as wee giue vnto it in this behalfe, ſo much we detract from the true ſacrifice of our onely Prieſt Ieſus Chriſt. But ſay they, the ſupper of the Lord is meant by this ſacrifice, and ſo by that the whole Miniſtery. Some Papiſt indeed may ſay thus, that vaunteth the Maſſe for the Lords ſupper: but we who according vnto Gods word, reſt our ſelues in the onely ſacrifice of Chriſt, and caſting all other hope aſide, flie from the wrath of God vnto the onely Altar of the croſſe of Chriſt. Let vs confeſſe (as we beleeue) that there is nothing more contrary to that holy ſupper then their Idolatrous Maſſe, and nothing more againſt the commemoration of the death of Chriſt, then this new Altar, which they haue erected againſt the Altar of Chriſt.

Seeing then there is ſo great contrariety, and not difference alone betweene the offices and between the things whereunto they are appointed, it is plaine and manifeſt that no man by the ſame ceremony and order, can bee aſſigned to the bearing of two offices ſo contrary in themſelues. And that Popiſh Prieſts are no to be ſuffered to ſerue the Church of God, without a new examination, approbation, election and calling: How and when they are to bee admitted, it ſhall after be declared, where occaſion ſhall ſerue to ſpeake of putting backe from the Miniſterie ſuch as be novices in the faith,

But I haue tarried too long in this point of Popiſh Prieſts: now there followeth to add ſomwhat in this place touching women and mid-wines, who without any commandement of God, or rather contrary to his expreſſe word take vpon them that part of the office of the Miniſter, To baptize children, in caſe of danger of their liues, and of dying without baptiſme otherwiſe, which notwithſtanding I would ſuppoſe not needfull to bee done, the errour being ſo abſurd and manifeſt, if wee had yet learned after ſo many yeares wherein by the great goodneſſe of God, his holy Word is freely and ſincerely preached vnto us, what were the force of our Adoption in Chriſt: what were the ſtrength of the covenant which God made with us: what the eternall and everlaſting counſell of God in Chriſt were touching our ſaluation: what were the vſe of the Sacraments, and namely of Baptiſme, For who can doubt that this foule errour flowed into the Church from theſe heads? and that the ignorance of theſe things was the cauſe that ſome not underſtanding that place of Saint

Ioh. 3.5. *Iohn, Vnleſſe a man bee borne againe of water and of the Spirit, Hee cannot enter into the Kingdome of God*: tooke occaſion thereof to thinke Baptiſme neceſſary to ſalvation, and that all that were not baptized ſhould be condemned. Whereas all the Scripture (to the Analogie and proportion whereof this place is to bee

Eph. 1.5. expounded) plainely teacheth, that the *Elect are ſaved by the good pleaſure and will of God*, by reaſon of the covenant, and of their Adoption in Ieſus Chriſt: That *Abraham* was iuſtified before his circumciſion (which in force and effect

Rom. 4.11. anſwereth to our baptiſme) and that covenant and the promiſes are not made by the Sacraments, but ſealed by them. Which ſeale alſo, ſerveth not to the confirming of the Word of God in it ſelfe, which in it ſelfe is moſt conſtant, certaine and immutable, and hath no need to borrow credite of any thing elſe, but that it may be confirmed in us, whoſe weakeneſſe to the full ſtaying and acquitting of our faith, needed ſuch meanes to bee confirmed by.

So

So that ſeeing the Lord to haue ſet his ſygnet to the confirming of our ſalvation, and to haue ſealed it up, we might the more quietly reſt and acquiet our ſelues in his faith and cuſtody. As for the place of S. *Iohn*, whether it bee to be underſtood of the holy Ghoſt the Author of this Regeneration whereof our Saviour ſpeaketh (who as in an other place is ment by fire, ſo may be alſo heere by water) or whether it bee meant of Baptiſme, it in no wiſe reſtraineth our ſalvation to every ſprinkling of water but to the Sacrament onely. But there can be no Sacrament without a miniſter, and there can be no Embaſſage without an Embaſſadour.

And if any private man ſhould breake bread according to the inſtitution of Chriſt, and communicate with others to the commemoration of his death: who would call that the holy Supper of the Lord, and not rather an unworthy prophanation of that moſt holy Myſterie? And yet although it be miniſtred by a Miniſter, our entrance into the Kingdome of God is not to be given to the outward Baptiſme, but in as much as by a Sacramentall kinde of ſpeaking uſuall in the Scriptures in this kinde, That is attributed to the Sacraments, for the certaine coniunction of the things ſignified with the Signes, which indeed is proper to the things whereof they be Sacraments.

Therefore there is not that neceſſity of Baptiſme to ſalvation which many do ſuppoſe, that for this cauſe the holy ordinance of God whereby it is lawfull for the Miniſters onely to miniſter the Sacraments, ſhould be prophaned. And I cannot ſee, what other cauſe of this prophanation they can pretend. And a man may marvell why at ſuch times, they put not rather private men to Baptiſe then women, for ſure the fault had beene ſo much the leſſe. For women are further removed from this office, for whom it is unlawfull to take the ſame upon them, not onely becauſe they are private, but alſo becauſe they are women: For even the very ſexe is forbidden to exerciſe any publicke charge or function in the Church by Saint *Paul*, and is commanded to ſit ſtill and be quiet: which quietneſſe and vocation theſe men will not ſuffer them to enioy, who ſtirre them up to the exerciſing of authority, and doing of theſe things ſo expreſly forbidden them. 1. *Tim.* 2. 11. 12.

But if this were to be ſuffered for that neceſſity which they imagine, why ſhould it not alſo be ſuffered in caſe of like neceſſity, that they ſhould miniſter the Lords Supper and Preach the Goſpell? wherefore ſeeing they are forbidden by S. *Paul* to exerciſe any Eccleſiaſticall function or authority; ſeeing it is an unlawfull tranſgreſſion of the ordinance of Chriſt, and an unworthy prophanation of Baptiſme, to giue leaue to women and Mid-wiues to exerciſe this authority, it were to be wiſhed, that ſome part of the Mid-wiues cunning were practiſed here to the unburdening of our Church of this foule errour, as of a ſhamefull monſter that it trauelleth withall, and that it were ordained (which the Lord hath commanded) that they who are not choſen nor by any meanes can be choſen to go on the Lords embaſſage, ſhould not abuſe any longer the place, office, and authority of ſo worthy a calling.

It remaineth now to enquire of Arch-deacons, Chancellours, Commiſſaries, and the reſt of that ſort, who without any ground of the word of God take upon them authority to iudge of all ſuch cauſes as belong to the Aſſembly of Elders to iudge of and to governe the Church: and to correct and puniſh, not onely the people, but even the Miniſters themſelues according to their will and pleaſure. Who I know not what anſwer they can be able to

make for themſelues, what leuers of Orders they can ſhew, what ſignes and ſeales of their Vocation: whereas the holy Scriptures do not onely commit no ſuch charge unto them, but maketh not a word, or mention of all this ſort at all: For in all the Teſtament wherein our Saviour hath declared his laſt will unto us, and appointed Tutors and Gardians for his Church, There is not one word mentioned of the Tutorſhip of theſe men, but of Apoſtles, Prophets, and Evangeliſts who for a certaine time ſhould haue the charge of it: After alſo of Paſtors, Doctors, and Elders, to whom this office was committed for ever.

To uſurpe then without the will of ſo worthy a Teſtator not onely ſome part of this charge (which notwithſtanding could not be done without the breaking of the Teſtament) but even the whole, and that by diſplacing thoſe who were lawfully called thereunto, and ſubiecting them to the uſurped authority, and ſo to breake into another mans poſſeſſion, that thou not onely put out the right owner and Maſter, but alſo compell him to become ſubiect and ſlaue to thee, hath not onely no pretence of right and equity, but being ſo heynous and unworthy a fact, were worthy to bee corrected by the Magiſtrates authority. For what a confuſion is this, that the Deacon leaving his proper charge of the poore, ſhould take upon him an others mans, and rule not onely the Church. but alſo the Paſtors, Doctors, and Elders, to whom by Gods commandement he ought to bee ſubiect: And that every Canoniſt and Pettifogger in the Law ſhould uſurpe the authority of Miniſters and Diuines. I paſſe over that the moſt of them be Papiſts, and that ſuch are ſuffered to ſit in the Steene, who ſhould not be ſuffered to ſit upon the Pumpe, let this be the fault of men and not of the lawes. I ſpeake of the thing it ſelfe. But ſome man will ſay, that the Biſhops haue this power by the word of God, and they haue it of the Biſhop, whoſe office and authority in this behalfe they execute. What the Biſhops power is, and that authority which he hath, is common alſo with him to the Paſtors and Elders, and hath no proper nor peculiar authority in this, we ſhall after ſee in due place.

Vicars.

BVT let vs put the caſe, that onely the Biſhop had this power and authoritie granted to him to gouerne his own Church according to Gods word: Is it therefore lawfull for him to ſit idle and dreaming at home and let another do his office abroad? But admit alſo that it were lawful for him to haue another to do his office: yet it is not lawfull for him to ſubſtitute whom he liſteth in his place, but only ſome otherman in the ſame degree that he is of, and that is in equal place & authority with him. For neither in old time could the Conſuls of Rome leaue any man to do their office for them but onely ſuch as were of the Conſuls ſtate and dignity: Nor now adaies can the maior of a town leaue any Burgeſſe to execute his office for him, but onely an Alderman and one of the ſame degree and company. How much more vnmeet is it to truſt any man with the keyes of the houſe of Dauid, but onely ſuch to whom the Sonne and Heire who is ſet ouer the gouernement of the houſe, hath commanded to deliuer them.

For how greatlie is it to be feared, leſt that they open and ſhut they care not how, and order all things not according to the Sonne and Heires com-

mandements

mandement, but their own will and pleasure: How greatly I say is it to be feared, lest they cast the Lords Iewels before swine: lest they sette open his holy misteries to be abused by euery one: Lest they receiue and entertaine strangers, and put out and refuse them of the household: finally, lest they prophane & abuse all that they take in hand? And surely experience teacheth vs how greatly they haue erred who haue put them in trust with the keeping of so waightie things. For we haue oftentimes seen and truely do see these things to happen which I haue spoken of, that some of this Court for a groat or some small dutie will excommunicate and as it were banish out of heauen the most honest citizens of the Kingdom of God, and curse them & cast them headlong into hel. And contrariwise accompt of enemies ofttimes as of free men and citizens and suffer them to be partakers of all the freedomes and liberties of the citie of God. For it commeth to passe with them as with the hirelings of whom our Sauiour Christ speaketh in the tenth of Iohn: who because they do not their own office but another mans, care not how faithfully nor with what credite they vse themselues, but rule and order all things, for their own commoditie and pleasure.

But hereof I trust we shall speake more at large hereafter. Now to go forward, Let vs admitte both: That the Bishop hath this authoritie, and may appoint whom he list to execute it for him: yet how can we thinke it lawfull that a man should be admitted to an ordinarie and perpetuall office in the Church, without a right and lawfull calling (which as after shall be declared, consisteth in these two points, first, that he be chosen, and after that he be ordained) seing it is generall, and belongeth vnto all without exception, who do beare any office in the Church, which I laid in the beginning as the foundation of all this disputation, that is to say that no man take this honour vnto him but he that is called vnto it, as was Aaron?

But seing Archdeacons and Chancellors are appointed only by the Bishops pleasure, and the other vnder officers by theirs, and seing that nothing is vsed in the appointing of them which shall be shewed to be necessarie in the calling to any Ecclesiasticall function, Seeing there is no Election, no prayers, no Ordaining, no laying on of hands, and such like, as both are wont and ought to be vsed in such a matter: nay seeing there is not so much as an oth giuen them without the which no office of any waight in the common wealth is committed to any man? It must needs be confessed as the thing it selfe declareth, and as I haue proued by sure and vndoubted arguments, That all this rabble and company exercise authoritie in the Church of God without any lawfull vocation at all or calling. Wherefore seeing so many voluntarie officers haue without any lawfull calling taken vpon them the gouernement of the Church, whereby as I haue shewed the wrath of God is most greeuously prouoked against vs, why do we not fifteen yeeres after that by the grace of God his holy Gospell is preached amongst vs, why do we not I say, in the Ecclesiasticall officers that which the Romanes did euery fiue yeeres in all degrees, that is to say, why do we not make a search and assaie of euerie mans calling, That right and lawfull authoritie being discerned from that which is vniust and lawfull, those impudent officers who were chosen by themselues or crept in at the backe doore, and were not called thereunto by the authority of God and of his Church, may be compelled to leaue their places, and to be put out of office.

Calling neceſſary.

THerefore let enquirie be made into euery mans calling, Let them ſhew how they were choſen and ordeined as the letters and ſeale of their calling, let them rehearſe their Genealogies and the race of their deſcente, let them bring their roddes and ſet them before the Arke of God. And they who cannot ſhew the markes and tokens of their Creation, and Election, They that cannot fetch their Pedigree from Aaron, and whoſe roddes remaine dead beore the Arke, and neither bloſſome nor floriſh, let them by the moſt iuſt authoritie of the word of God be diſplaced and put out of thoſe offices which they moſt vniuſtly and wrongfully haue deſired and vſurped. And thus much may be ſufficient to proue the neceſſity of lawfull vocation and calling.

Fruites of Calling.

NOw let vs ſee the vſe, fruite, and commoditie of the ſame: which ſeemeth to me to be ſo great, that although there were no puniſhment for the neglect & contempt of it, yet it were to be taried and waited for, for the maruelous vſe and commoditie that it bringeth with it. For what can ſo ſtrengthen a man againſt all daungers which hang ouer him (diſcharging his dutie faithfully) as the remembrance that he is placed in that ſtanding by the commandement and authoritie of God, which as it placeth him, ſo it will be alwaies readie to defend him againſt the enmities and lying in waite of all men. For then onely the conſcience is not afraide of any winde or weather, of any ſtorme or tempeſt, when as it ſtaieth it ſelfe vpon the Lord, and followeth him in that way, wherein he goeth before.

Furthermore, they that are gouerned, can by no means beter be brought to do their dutie and perſwaded to do that which they ought, then when they vnderſtand that it is the Lords will & commandemens whoſe Embaſſador the miniſter is. For they reuerence onely that authoritie which they know to be of God, hereof we haue a manifeſt example in *Dauid*, whom it ſtaied oftentime being readie to fall, and oftentimes alſo raiſed vp againe being beaten down to the ground, that he came not to the Kingdom by his own ambition, as his enemies falſelie blamed him, but by the authoritie of God who called him, and of *Samuell* the Prophet who by the Lords commandement had annointed him. The maieſtie and authoritie of which creation at the laſt ſo moued all Iſrael that is to ſay the ten tribes which for the ſpace of 7 yeers were not obedient vnto him, that they receiued him willingly for their King, whom before they had diſdained. For this cauſe alſo S. *Paul* ſo diligently almoſt in the beginning of euerie Epiſtle calleth himſelfe an Apoſtle and ſeruant of God.

For this cauſe alſo he taketh ſo great paines in his Epiſtles to the Corinthians, to proue his Apoſtleſhip, which ſome falſe brethren ſought to take from him, that by that meanes they might diminiſh his credite and authority with the Church. Neither indeed was he more confirmed by any thing in his infinite perils, troubles and labours which he bare for the Goſpels cauſe, then that he aſſured himſelfe of the aid and aſſiſtance of God in the diſcharge of that dutie vnto which he was appointed by him. Which great fruite and commoditie if it may moue vs, let vs tarie and waite for the voice of God to call vs to beare office in his Church and let vs firſt be aſſured moſt plainelie and manifeſtly, that we are called thereunto by his gouernment and authoritie,

leſt that having entred in by the back dore, we finde the Lord, to be the puniſher and avenger of this ambition, the people diſobedient and untoward, and our own conſciences ſhaking and trembling, not onely at great and undoubted dangers, but at every bugge, and at the ſhaking of every leafe. Therefore the authority of God is to be waited for, to the taking in hand or bearing of any Eccleſiaſticall office, and ſo to be waited for, that we ambitiouſly ſeeke it not by any deceiptfull or unhoneſt meanes. And let no man boaſt here of his gifts and worthineſſe, and in confidence thereof as a ſuter, ſeek and labour for honour. For how fit ſoever hee ſeemeth to bee for any charge and office, yet nothing is heere to be taken raſhly in hand, without the authority of God who will uſe in his affaires, whom it pleaſeth him.

It is rehearſed in the holy Hiſtorie of the Iudges, of what a marvellous ſtrength (and meete for a Prince) *Sampſon* was: yet notwithſtanding if he had not beene borne the Nazarite of the Lord, and choſen and appointed from his mothers wombe to deliver the people, he ought not to haue ſought vengeance of the Philiſtimes, or to haue delivered his own Country from their power and governement, but rather, to haue exerciſed that great ſtrength and might, as *Arius* writeth that *Philoctetes* beſtowed his darts upon birds, and not upon his armed enemies. Neither had it beene lawfull for *Salomon* to haue taken in hand the government of the Kingdom of Iſrael, to put in practiſe that excellent and worthy gift of wiſedom and gouernment in it, except the Lord had firſt choſen him to ſucceed in the Princely throng of his father *Dauid*, and the adminiſtration of his Kingdom. *Iudg.* 13. 5.

And worthily were *Abſolom* and *Adoniah* reiected, who thinking themſelues worthy took that honor unto them: That *he who was choſen by the Lord, and thought worthy by him*, might rule and governe. As alſo was *Core* in the like caſe, and the reſt of his faction: And after alſo King *Vzziah* deſiring honours and places, beſides the good will and pleaſure of God. For the Lord knoweth how to rule his Family, and what every man is to be put in truſt withall according to that honeſty and credite that he knoweth every one to be of. So that he that reſteth not in his iudgement, but would haue and ſeeketh by all meanes to procure unto himſelfe more then the Lord hath given him, muſt needs accuſe him of fooliſhneſſe or of malice, and therefore be guilty of moſt grievous and heynous ſinne. And let them not obiect againſt us that ſaying of the Apoſtle, That *Hee that deſireth the office of a Biſhop, deſireth a good thing*, to proue and confirme this ambitious ſueing and labouring for the Miniſtery, whereas it is ſo farre off that theſe words ſhould kindle and enflame us heereunto, that contrarywiſe the Apoſtle ſeemeth by theſe words to haue ſought to bridle our haſty deſire. For whereas the Apoſtle ſaith, that the *office of a Biſhop is a worthy work*, to what end thinke we doth he call it ſo, but therewithall to admoniſh us how hard it is, and that it requireth a man both of ſingular learning and godlineſſe. For ſo it followeth that a Biſhop ought to be of an *honeſt and blamelleſſe life, ſober, temperate, liberall, meek, apt to teach*, and ſo forth. And this is the worthineſſe of the office of a Biſhop which the Apoſtle ſheweth in this place, and which he ſo marueileth at in other places, that he thinketh no man meete to take ſo great a charge upon him. 1. Tim. 1. 6. 2. Cor. 2. 16.

By which dignity and worthineſſe of the office, the ambition of men is rather quenched then kindled; for underſtanding thereby how great and weighty a Calling it is, we are warned to take heed that we runne not raſhly to it,

but rather that we prepare our ſelves long before, with all ſtudy, care, and diligence, for the bearing of ſo great a burthen: As for the word ὀρέγεσθαι which ſignifies to covet or deſire; it is ill alledged for the proofe of any ambitious ſeeking of the Miniſtery: Whereas the Apoſtle underſtandeth a godly zeale to ſet forth the glory of God and to edifie his Church, which wiſheth and deſireth indeed to be made able once by the grace of God to ſerue him and his Church in that Calling, which meditateth and thinketh daily hereupon, and exerciſeth and prepareth himſelfe thereunto, beſtowing wholy all ſtudy and labour to that end, yet notwithſtanding waiteth for the voyce of God, and authority of the Church to call him: and by an unripe and heady deſire, or ambitious kind of haſtineſſe, preventeth not the time of his calling.

We reade that Chriſt our Saviour himſelfe, although he were endued with all heavenly wiſedome, yet lay he hid as it were (without exerciſing any publique Office) to the thirty yeare of his age, and tarried for that voyce of his Father, whereby being declared the *Beloved Sonne of God, in whom onely the Father was well pleaſed*, he might be ſent out to go of his Embaſſage: He had diſputed indeed once before with the Doctors in the Temple, but that was no full execution of any publique office, but as it were a certaine flouriſh and playing at Waſters whereby he prepared himſelfe unto a full combate and a greater battell. Likewiſe did the Apoſtles who did not thruſt themſelues into the Church without his commandement and appointment, but waited for that voyce: *Goe, Preach the Goſpell, and Baptize thoſe which beleeve.*

Luke. 3. 23. Math. 3. 27

Luk. 2. 49.

Mat. 28. 19

The ſame modeſty appeared in the Biſhops of the Primitiue Church, ſo long as it continued uncorrupted and in good eſtate: for after, as they were not afraid to enter into the Church by fraud and deceipt, ſo being once entred in, they behaved themſelues in it with like faithfulnes and modeſty, that they entred in. Why do we not therefore bridle this poſting and ſpurring for the Miniſtery, and contenting our ſelves with the godly and zealous deſire of our minde, and our labour and ſtudy to prepare our ſelues thereunto, flee and avoide this ſhameſull ambition.

Theſe ſo notable and worthy examples let us eſteeme as a Law made againſt Ambition, which if we ſhall be ſo bold as to tranſgreſſe, let us aſſure our ſelues that one day, in a moſt ſolemne Court and Aſſembly wee ſhall bee charged with Ambition.

Neither onely in the office of a Biſhop, but in all other Eccleſiaſticall charges this wooing of places & Offices, ought to be eſteemed unmeet and unworthy for the modeſty of any Chriſtian man: And how much better were it to ſend backe againe this labouring for Offices and ſutor-like care unto Rome, from whence it came.

For as much then as great fruite is loſt by this ambitious ſeeking for offices and honour, which they reape who are fully perſwaded of their calling, and of the will of God appointing them thereunto, ſeeing alſo the examples of our Saviour Chriſt, of his Apoſtles, of the purer and Primitiue Church, do call us from it and exhorteth us to all ſoberneſſe and modeſty, and that hereby great wrong is done unto God, whoſe authority is not waited for, and that both the Lords ordinance and our own profit and commodity calleth us back from this hunting after places and offices. Let us at the length amend the cuſtom which we haue, that to come flocking from all parts to that place where orders (as we call them, by a Popiſh name) are given by the Biſhop to ſeeke

and

and sue for them, to bring letters of Lords or Iustices or some other of our friends in our commendation and favour.

Finally, Let vs amend whatsoever it is, whereby a lawfull calling may be corrupted and stained, and now at the length (which wee ought to haue done long agoe) Lee vs decree according to the word of God, that no man hereafter sue for any calling in the Church. Let every man more shamefastly and modestly offer his labour and diligence: let all men keep themselues at home, and there abide and wait for the voice of God, and authority of those who are chosers to the taking upon him of any Ecclesiasticall charge or function. There doe yet remaine certaine things to be spoken of Ecclesiasticall officers touching the execution of that office whereunto they be called.

Calling to a certaine place.

OF which the first is, that the vocation wander not freely where it listeth, but be ioyned with a charge of some certaine place and Church. For it is not here as it is in the profession of the arts, that we should esteeme these orders as certaine commendations, and the Churches allowing of any mans worthinesse, as it is in them that by the iudgement and authority of the Vniversities are preferred to the profession of the liberall sciences, or of the civill law, or Phisicke, or any other such like.

For they haue none appointed them whom they should teach, or heale, or giue counsell unto, or where they should exercise their profession, but as they see it commodious for themselves, goe to those places which they thinke fittest for them, or if they think good sit idle at home. But the Ministers appointment ought not to be such, that having receiued as it were the commendation and allowance of learned men, they should after provide a place for themselues as they thought most commodious, or else sit idle all their life time at home if they list.

For these Admissions and allowances of students are given vnto them as honours and rewards, which haue no more labour hanging vpon them then they list, and iudge to be profitable for them. But these honours are such, that men are rather charged then preferred by them: and indeed rather to bee esteemed burthens then honours, whose nature is such, that as gardaineships are granted not for his sake who is chosen but rather for theirs who haue need of their care, help and labour. So that if there be no such in the Church, there is no cause of appointing any to ecclesiasticall charges.

Therefore the Apostles did at no time appoint Ministers or Deacons, that afterwards should provide themselues Churches where they should teach, or whose treasury they should oversee, or else be idle if they would: but they ordained Deacons, Pastors, and Elders, as the necessity of the Church did require. Thus we reade in the sixth of the Acts that when the state of the Church of Ierusalem did require, the Apostles ordained Deacons over the Treasury of that Church, to see the ordering of it, and the provision for widowes and poore folkes. Thus also *Paul* and *Barnabas* in *Acts* 14. ordained Elders in euery Church: and neither left the Churches as orphanes without any to care and provide for them, neither appointed any Elders but unto such certaine Churches as had need of them. So also Saint *Paul* expresly commandeth *Titus* whom he had left in Crete, to set the Churches in order, that hee should

Acts 14.23

Titus 1. 5.

ſhould appoint Elders in every Citie, that is to ſay, where there was any Church or number of thoſe that beleeued.

And for this ſame cauſe I thinke there is ſcarcely any where in the holy ſcripures mention made of Elders and Deacons, where together with all is not mentioned the name of the Church, place, or City wherein they did exerciſe their office. Thus Paul in the Epiſtle to the Phillippians, maketh mention of their Biſhops and Deacons.

Phil. 1. 1.

Thus alſo Saint Luke writeth in the Acts, Saint *Paul ſent for the Elders of Epheſus*, and that the Church of *Antioch ſent vnto the Apoſtles and Elders at Ieruſalem about the queſtion of Circumciſion.*

Acts. 20. 17
Acts 15. 2.

And alſo in Saint *Peter* writing to the Churches that were ſcattered in Pontus and Galatia, in the fift chapter, I *exhort* (ſaith he) *the Elders which are amongſt you*: that is to ſay, the Elders which are ſet over your ſeverall churches.

1. Pet. 5. 1.

And in the ſame place he commendeth alſo vnto the Elders the flockes which are amongſt them, that is to ſay, to every one of them their own flocks, whereby it may appeare that they were ſet over certaine flockes.

And theſe be not onely the examples of the Apoſtles, but the lawes which they giue us, and the commandements which they left us, to ordaine Elders and the Deacons in the Church, as the neceſſity and ſtate thereof ſhall require. And ſure I cannot tell how he can thinke himſelfe to haue received any office, who with our doing any man wrong, may ſit idle if he liſt. Often times the ancient Synods made Decrees againſt theſe idle orders that leaue a man ſo free, binding him to no certaine charge.

That no man ſhould be ordained an Elder (as they vſe to ſpeake it) without a title, that is to ſay without a Church. And ſurely if all were not confuſed and troubled in the Diſcipline of our Church, we could never beare ſo notable diſorder, that ſuch kinde of allowings ſhould be eſteemed lawfull miniſteries: which are then onely Miniſteries of the Church, when they that are thus commended and allowed of, haue gotten a Church that will vſe their labour, and who in the meane time either doe nothing, or elſe goe about as they liſt in all the Realme as rogues and maſterleſſe ſervants, ſeeking ſome maſter that will hire them, and vſe their labour.

Such times indeed are ſpoken of in the ſtories of the Iudges, where Ionathan the Levite wanting an high place and an Altar, went roving to let out his ſervice to any that would hire him: but it is added in the ſame place, that *There was then no King in Iſrael.*

But this great confuſion was taken away afterward by *Dauid* and *Solomon*, and every one according to the ancient preſcription of *Moſes* and *Ioſuah*, were appointed their proper ſeats, townes and Cities to occupy them in.

Ioſua 22.

Therefore why doe we that liue under the Kingdom of CHRIST our true *Salomon*, who hath ſet all this in very good order, why doe we (I ſay) ſuffer the Church to be ſtained with ſo notable a ſpot, and ordained not according to the word of God, that no man may be appointed to any Eccleſiaſticall office; but he that is called to a certaine Church where to exerciſe it. And why doe we not according to this example call home the Prieſts to the Arck of the Lord, and the Levits to the appointed cities? There remaineth ſomewhat that likewiſe pertaineth to all that beare office in the Church, that is, that they ſo execute them that they may not be accuſed for neglecting their duties.

For in the Church, what ſo ſmall a charge is there which wee ought not to

ſtudy

ſtudy with all faithfulneſſe, labour, and diligence to make flouriſh, to beautifie, and adorne: Seeing we haue the Angels for lookers on, to ſee how wee vſe and behaue our ſelues in the execution thereof, and the Lord himſelfe a moſt liberall rewarder of the one part, if we doe it well, and contrariwiſe a moſt ſevere iudge and Avenger if we doe it not according to our duty. For that which the Apoſtle commandeth to giue *Archippus* warning of, That he ſhould *diligently ſee to his office which hee had received of the Lord*, is to bee extended alſo to all thoſe that beare any charge or office in the Church of God, and every one ought to thinke it to pertaine to themſelues, which the ſame Apoſtle admoniſheth *Timothy* of, that is, that they diſcharge their duty, and make knowne the Miniſtery by all meanes, yea further, all that are called to any office or government in the Church muſt vnderſtand, that the ſame hangeth ouer their heads, which the Apoſtle declareth that he was afraid of, if (being called therevnto) he ſhould not preach the Goſpell. For there is none ſo little a charge in the houſe of God, whereof one day moſt ſtreight Accompt ſhall not be asked.

Col. 4. 17.

2. Tim. 4. 5

1. Cor. 9. 16.

In vaine then ſhall men dreame of pardons, diſpenſations and priviledges: All ſhall be called to accompt to declare with what faithfulneſſe and diligence they haue done their dueties: they ſhall be compelled to anſwer their moſt deadly enemies, that of themſelues ſhall be ready to accuſe them for not having diſcharged their duty, And the account ſhal be made in the greateſt & moſt ſolemne aſſembly that euer was: For ſeeing that it appeareth by the parable of the talents committed to the ſervants, that a moſt ſtreight accompt ſhall be asked of the leaſt gift of God that wee receiue in this world, how much ſtreighter doe wee thinke it will bee for them that haue receiued government in the Church, and if he ſhall be ſo hardly delt with that neglecteth one talent that he hath receiued: they that beare greateſt offices in the Church, and upon whoſe faith and credit in diſcharging of them, the ſalvation thereof doth in a manner depend, how carefully ought they both day and night to thinke of diſcharging this duety, having ſo great a reckoning to make, not of one Talent but of the Church which our Lord Ieſus ſo dearely loved, that for loue thereof he vouchſafed to come from the higheſt heavens into theſe lower parts of the earth to redeeme it, and purchaſe it not with gold or ſilver ar ſaith S. *Peter*, but with his precious blood.

Eph. 4. 9.

1. Pet. 1. 18. 19.

But I do otherwiſe then I was purpoſed: that am fallen to threatnings and exhortations, whereas in the beginning I only purpoſed to declare what ought to be done and what we do not. And yet there be ſo great faults committed in this behalfe, that it ſeemeth nothing can be greeuouſly and vehemently enough ſpoken againſt them. For the chiefe charges of the Church are not only left vndiſcharged for negligẽce, but diſpenſations & priuiledges are granted, that exempt miniſters from the neceſſary doing of their duetie, and giue Paſtours leaue of this condition to leaue their flocke and their Churches, if they leaue another in their place to read ſeruice vnto them.

And for them that will go to the vniuerſitie, by an ordinary law, it is lawfull to be abſent three yeers, & the reſt with a litle mony may purchaſe the like diſpenſations in the Archbiſhops court and market. Of the ſame ſort alſo be thoſe buls, that are bought in the ſame market that giue licence of heaping ſo many Churches or as they call them Benefices together, which Faculties (as they call them beſides the intollerable couetouſneſſe (wherewith alſo for ſome

mens diligence in this behalfe is ioyned extreme neede and pouertie of a great number of other as commonly it commeth to paſſe where a few men take all vnto themſelues) bring in alſo into the Church a neceſſitie of neglecting of duety, ſeing it is impoſſible that one ſhould bee able to ſerue more Churches, and thoſe oftentimes, euen the length of the whole Land aſunder. In which horrible deſtroying of the Church and neglecting and forſaking the Lords flocke ſtraying in the mountaines, and wandring in the woods without a guide (which he himſelfe ſpared not to ſpend his life for to bring it into the way again, we are in no part inferiour to the Papiſts themſelues.

Is this our diſcipline? is this that order (which ſome men oftentimes praiſing in words deſire nothing leſſe indeed) Is this the gouernment and adminiſtration of our Church, and yet no man may be ſuffred freely to ſpeake for the reformation of the Church and reſtoring againe of the pure and perfect gouernement of the Apoſtles? Seing theſe are moſt manifeſtly contrary to the example of our Sauiour Chriſt and his Apoſtles, Seing they threaten the certaine ruine and ouerthrow of the Church. Seing they do not onely ſhake but turne vpward the pillers of the ſame. Haue we not good cauſe to be mooued both for the glory of God and the ſaluation of the Church, to require more holy ordinances and a better gouernement of the ſame? Can any man eſteeme theſe light matters and of ſmall waight? that the ſacred Lawes of God are openly violated and broken without any ſhame, that the Church which Chriſt hath redeemed with his bloud is neglected. That there is no regard had of diſcharging of duties. That a man taketh to himſelf which the Angels dare not, & that the Archbiſhop dare giue the Paſtour leaue contrary to the expreſſe Commandement of God, to forſake his flocke, or graunt him ſuch priuiledges wherof that ſame doth neceſſarily follow) which no Archangell may challenge to himſelfe? Or ſhall thoſe things alſo which I haue handled from the beginning to this place be eſteemed ſmall faults? to ground Eccleſiaſticall diſcipline not vpon the word of God and the will of the Lord Ieſus?

But of the Canon law (Which ſurely I doubt not to affirme to be the very fountain & ſpring from whence al the reſt of the corruptions do flow, that Popiſh Prieſts, women, Archdeacons, and Chauncelers which their Officials, Commiſſaries and the reſt of that Traſhe, do bring their impure hands and neuer ſanctified vnto God, to doe his holy ſervice, to Preach his word, to handle and diſtribute his ſacred Myſteries, to order and governe his Church, and nothing feare any puniſhment of this their boldneſſe, and moſt unworthy prophanation of the holy offices? That *Ionathan*, the Levites ſhamefull example in ſeeking a Maiſter, or as we call it, in getting the good will of a Patron is taken to be followed: That *David* and *Salomons* example in calling the Prieſts and Levites to their Cities and Townes: and the Apoſtles in ordeining no Eccleſiaſticall officer but unto certaine Churches, is neglected and contemned. And laſt of all, that theſe wicked and intollerable Faculties, Prerogatiues, Priviledges, and Diſpenſations that I haue ſpoken of are ſuffered in our Church? Are all theſe I ſay to be counted traſſes, or certaine light faultes and tollerable errours? For my part, ſurely I thinke, as alſo I ſuppoſe all they will do that will weigh this by the word of God as by the Goldſmithes balance, that there is never a one of theſe light and ſmall to be eſteemed, but that they are all heynous treſpaſſes and matters of Treaſon, to be

examined

examined and iudged of in the higheſt Courts. Therefore in the name of God let us not ſeeke to bring this holy doctrine of reforming our Diſcipline into hate and diſpleaſure, under a ſhew that it is a new and a falſe pretence, that all innovations & changes are dangerous; but rather abrogating theſe moſt uniuſt & unrighteous Lawes, Diſpenſations, and (as I may call them) Pardons and Indulgences, at the laſt, let us call againe that manner of governing the Church and that Diſcipline (being now loſt) which the Lord himſelfe by his Embaſſadours and Apoſtles hath appointed.

Election.

THus having deſcribed and laid out the lawfull vocation of all thoſe which occupy any publique place in the Church; let us now come to the parts and members of the ſame, which eſpecially are two, wherein the right manner of giving theſe offices doth conſiſt, that is, in election and ordination, which is ſo properly called. Election is the appointing by the Elders, the reſt of the Church allowing it, of a fit man to the bearing of ſome office in the Church: And as for Election that it is neceſſary to the giving of any of theſe offices, it may appeare even of that, that S. *Paul* ioyneth it with examination and triall, and diligently warneth *Timothy*, that he lay not on his hands upon them that be unworthy, but onely upon thoſe that after a iuſt triall being had, are found meet and choſen. That ſame is proved alſo by the continuall vſe of the Apoſtles, who by the iudgement and authority of the Church, appointed Biſhops to teach, and Deacons for the ordering of the Treaſury of the Church. For Chriſt hath not choſen any certaine houſe or family (as it was in old time under the Law) wherein the governement of the Church ſhould alwaies remaine? Hee gaue herein no right of petigree, ſtocke and bloud, no Miniſters by inheritance, but he would haue the iudgement left free unto his Church, and the offices thereof to be given by choyce and worthineſſe. Of which election, for aſmuch as it was ſo neceſſary for the ſtate of the Church, that without it the Church it ſelfe could not long continue. Our Saviour Chriſt was very carefull, and therefore declared particularly and diſtinctly all things which appertained to the ordering thereof. For he hath perfectly and diligently ſhewed both who ought to chooſe, and to whom eſpecially this care ought to belong, and what ought to be followed and regarded in chooſing of every one. For although this queſtion and controverſie of the chooſers hath beene diuerſly diſputed of by learned men, yet almoſt all of them conſent in this; that there muſt be more to deale therein, and that ſo great and ſo waighty a charge, and belonging to the eſpeciall and ſingular commodity or diſcommodity of the whole Church, ought not to be committed to the authority of any one, but be ordered and ruled by the iudgement and conſent of many.

1. *Tim.* 3. 10. 11.

And this is the generall opinion of all thoſe that ever diſputed learnedly and wiſely in this cauſe; from which, I thinke, no man can diſſent but the Papiſts, and they which haue ſucceeded them in that authority which they moſt uniuſtly, and not without open iniury and tyrannie do uſurp. For the Biſhops that challenge this power unto themſelues by their meere authority and their own onely iudgement, and adviſe to appoint the officers of the Church, cannot challenge this by any right or law of God, but exerciſe a very tyrannie, though

though indeed long agoe brought into the Church; which leſt I may ſeeme to haue ſaid without cauſe, and to haue condemned them without hearing them to ſay what they can: let them ſhew forth from whom, and by what right this infinite power and authority is come into their hands. If they ſay they haue ſucceeded by inheritance unto the Apoſtles, and therefore haue received it of them; although I ſhould grant them the firſt, the ſecond yet is diſproued by moſt manifeſt teſtimonies and examples of the Apoſtles themſelues. For let us ſee if ever the Apoſtles in any election, did challenge this power and authority unto them,

Saint *Luke* writeth of three elections holden by the Apoſtles, the firſt, in the firſt of the *Acts* where a new Apoſtle is choſen: the ſecond in the ſixth, where the Deacons: the third in the foureteenth where the Elders are appointed in every Church. For although the Apoſtles did not chooſe *Matthias*, but left it to the Lot which ſhould declare the Lords will and counſell therein, becauſe this was proper and peculiar for that office of Apoſtles, that they ſhould not be choſen of men, nor by men, but immediately from the Lord himſelfe, yet in ſetting forth two, there is a certaine kind of choiſe and election.

Acts 1. But what is there in all this action, that either *Iames* whom ſome ſay to haue beene Biſhop at Ieruſalem, or *Peter*, or any of the other Apoſtles doth take unto himſelfe? For although that Saint *Luke* declareth that *Iames* was preſent here, yet we reade not that he was cheefe there, or tooke upon him (as hee was Biſhop) authority to appoint an Apoſtle, or elſe thoſe two, of whom one ſhould be choſen by the Lot: But contrarywiſe we ſee that he challenged no more to himſelfe then either *Andrew* or *Philip*, or any other of the reſt of the Apoſtles. Indeed *Peter* as *Prolocutor*, propoundeth all the matter, and putteth up as it were this grace unto the Church of chooſing an Apoſtle. And hee himſelfe declareth what one they ought to chooſe, and what eſpecially in their election they ought to reſpect and regard, but uſed no particular or ſpeciall authority in chooſing, as the word ἔστησαν *they ſet forth*) which is of the plurall number uſed by Saint *Luke* in that place, doth manifeſtly declare and proue. Therefore in this firſt and ſolemn election of the Apoſtles, there was nothing done or ſaid, from whence this infinite power and authority may be derived unto the Biſhops: But contrarywiſe, ſeeing *Iames* taketh nothing to himſelfe, nor *Peter*, nor any other of the reſt: nay, ſeeing all the Apoſtles together do nothing heere of their own authority, nor chooſe whom it pleaſeth them: It is ſure and manifeſt, that that Biſhop that will not take himſelfe greater then an Apoſtle, or then all the Apoſtles, can by no right challenge to himſelfe any ſuch power or priviledge in giving and appointing the Officers of the Church,

But let it be that this election for the choyce of *Matthias*, and the great office and calling whereunto he was choſen, had ſomewhat ſingular and extraordinary, and let us ſee the next, that is, the election of the Deacons, written by Saint *Luke* in the ſixth chapter of the *Acts*, wherein it is ſo farre off that *Peter* or *Iames* or any other of the Apoſtles, challenged any thing aboue the reſt unto themſelues in chooſing of them, that contrarywiſe there was nothing done but by the common conſent and agreement of them all: For Saint *Luke* doth expreſſly declare that the multitude of the Diſciples were called together by the twelue, that the chooſing of Deacons was propounded by the twelue, and that the election being ended the prayers were made and hands laid on by the twelue. For although they did not all call them together, nor propound

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the election, nor make the prayers, yet ſo expreſſe a ſpeaking as Saint Luke uſeth heere, *That the twelue called the Diſciples together*, and the words of the plurall number which he uſeth in every place of this hiſtory doe manifeſtly proue that nothing was done here by the private commandement or counſell of any: but that contrariwiſe all things paſſed by the common conſent and authority of all the Apoſtles: Therefore in this ſecond and moſt ſolemne election, both for the preſence of all the Apoſtles and multitude of the Diſciples: They take the repulſe againe, and cannot obtaine this immeaſurable and Princely authority in the Church which they ſeek to haue.

The laſt is the election of Elders written in the fourteenth of the Acts which was heeld not by all the Apoſtles but onely by *Paul* and *Barnabas*, wherein although they two ruled all the action and did moderate and gouerne the Iudgment of thoſe that gaue the voices, yet that they vſed no power and authoritie of their own in electing the Elders of the Church euen that one word χειροτονησαντες (Chooſing by lifting vp of the hands of the people) doth manifeſtly declare, Therefore the Biſhops receiued not this authoritie by inheritance from the Apoſtles whoſe elections I haue declared to haue been furtheſt of from this Lordly authority. For ſo they had been taught of Chriſt that his kingdom was not like the Kingdoms of this world, wherein ſome one hath the chiefe authoritie; to whom the reſt ought to obey and whom they call their Lord and Maſter. But he had appointed none greateſt or greater then his fellowes, they had learned that he was onely king, to whom all ought to be obedient and that they ought to liue together like fellowes in equall place and degree one with another. *Mat. 20. 25 26. 27.*

But they flee from the Apoſtles to the Euangeliſts; And that fauour they could not get of the Apoſtles, they hope to attaine by them: therefore they fetch the beginning of this power and authoritie from *Timothie* and *Titus*, of whom they ſay the one was biſhop at *Epheſus* and the other in Candy, And *Timothie* (ſay they) was commanded that he ſhould not lay on his hands too raſhly vpon any: which Commandement had been in vaine if the election of miniſters had not been in the Biſhops hands. But I aſke them how they proue that *Timothie* was Biſhop at *Epheſus*: For I thinke they will not bring me that ſubſcription *To Timothie firſt choſen Biſhop of Epheſus*, (much leſſe *Euſebius* authoritie) the Author whereof is vnknown and of no great credit, which alſo is not ſet at the end of the firſt epiſtle againſt the moſt manifeſt teſtimonie of the Scripture which calleth *Timothie* not a Biſhop but an Euangeliſt for ſo S. *Paul* expreſly calleth him in the end of his ſecond epiſtle vnto him: And the whole hiſtorie proueth that it cannot be that he could haue taried long at *Epheſus*, who followed *Paul* traueling through ſo many Churches and ſerued him in his iourney, whom *Paul* himſelfe doth witnes in many places to haue been an eye witneſſe of his afflictions whome he ſent ſometimes to *Epheſus*, namely when he went into *Macedonia*, ſometimes to Corinth, witneſſing that he did the Lords worke, euen as he himſelfe, As alſo to the *Rom.* he calleth him his follow laborer, as one that labored together with him in planting and ordering of Churches: and laſt of all that there may be no way to eſcape. In the end of the ſame Epiſtle wherein he is called a Biſhop he ſendeth for him from *Epheſus* to Rome, which ſurely he would neuer haue done if he had been appointed Biſhop there, or one of thoſe elders whom *Paul* in the twentieth of the Acts ſent for to Miletum and exhorteth to continuall watch and ward. And *1. Tim. 4. 5* *In the ſubſcription of the ſecond Epiſtle to Timothie.* *2. Tim. 4. 5* *Acts 16. 17 18. 19. 20. Act. 19. 22. 20. 4.* *2. Cor. 3. 11* *Rom. 16. 21* *2. Tim. 4. 21.*

1. Tim. 2. 3. *Paul* himselfe writeth that he willed him to tary at *Ephesus*, not that he had ordained him Bishop there.

Titus 1. 5. A like obiection they make out of the Epistle to *Titus* where it is written that *Paul* left him in Creta that he should appoint Elders in euery town.

But it may likewise be answered that the Apostle saith not that he ordained him Bishop of the Churches of *Creta*. But onely that he left him in *Creta*: namely so long vntill he had set such things in order, as *Paul* being otherwise called away could not tarry to do, and had appointed Elders in euery citie: which appeareth by this that he commanded him when those things were done Titus 3. 12. to come to him to Nicopolis into Macedonia. Likewise in another place he writeth that *Titus* was gone into Dalmatia so that it is cleere enough that *Titus* 2 Tim. 4. 10 had no charge of any certen place or Church. Therefore seeing I thinke it is sufficiently prooued that *Titus* and *Timothie* were Euangelists and not Bishops, how doth that make for the Bishops which we see by their Epistles was granted vnto them. For I thinke they will not compare themselues with the Euangelists or affirme themselues to be of equall authoritie with them: which if they should, they might be easelie confuted as after in due place shall be declared.

But that we may put the case that *Timothie* was Bishop at *Ephesus*, and that we may freely graunt that what soeuer may appeare to haue beene lawfull for him to be lawfull also for them: Let vs see now what the Apostle graunted to *Timothie*. Forsooth say they that he might choose of his own authoritie the officers of the Church. Let vs then see whether it be so or not. And here is first to be noted that they do ill giue that vnto Election which perteineth not to Election: But to Ordination. For the laying on of hands was not wont to be vsed in choosing of any Officers of the Church. But in ordaining of them.

Then that we graunt them this also, That election hereby is signified, I say that their Tyrannie and Lordly authoritie is by no place more confuted then by this which they bring for themselues, which that it may more cleerely appeare I must first take away a certen false exposition which they bring of this place, that after I may the more easily convince them by the true and naturall meaning thereof.

Here say they *Timothie* is warned that he lay not his hands too hastely vpon any, nor communicate with other mens faults, namely with theirs, say they, who although they be vnworthy, seeke to enter into the ministery. An interpretation very vnfit either for the words of the Apostle or for those times. Will they confesse that even in those times this ambition had crept into the Church, that as now adayes so then also they went vnto the Bishop for order & laying on of hands? for otherwise what other mens fault is ths, wherewith the Apostle warneth *Timothie* that he pollute not himselfe? for what fault can this bee. *Not to be fit to take vpon him an ecclesiasticall function.* But herein is the fault, that he that is guiltie to himselfe of his own vnworthines, desireth notwithstanding to take that vpon him which he is not able to beare without great offence.

But who will say that so shamefull Ambition raigned in the Church in those daies, which many yeeres after was borne and brought vp at Rome: And if the Church had then been steyned with this blot, would not *Paul* expressely haue forbidden this Ambition? seing that he would haue a Bishop to be blamles and prouided by all meanes that he should not swell and waxe proud, Therfore

fore this is of ſmaller waight then it may be allowed and the meaning of this place is farre otherwiſe: namely this: That *Paul* foreſaying long before that greeuous wolues not ſparing the flocke would riſe up euen of the Elders of *Epheſus* themſelues, and that *Timothie* was but of equall authoritie with the Elders in gouerning of the Church and chooſing of others into the ſame place and degree, and that they that were ſuch would chooſe to be Elders, and lay their handes on ſuch as were like themſelues, he warneth *Timothie* that he do nothing raſhly in this behalfe, neither if any ſuch thing happen, although other like neuer ſo well of it, yet he ſhall not ſuffer himſelfe to be led away by their authoritie to the allowing of it, but if he could not keepe others by his counſell from ſo doing, at the leaſt he ſhould keepe himſelfe pure and innocent for ſo he addeth emphatically, *Keepe thy ſelfe pure and communicate not with other mens faultes.*

And this is the true and naturall meaning of this place, whereby it appeareth, that the Apoſtle not onely granteth him no princely authority: for then he would not haue warned him to keepe himſelfe pure from allowing any ſuch election, but haue commanded him of his meere authority to haue hindered and ſtaied it, and to haue made the choice of the reſt of no effect, by his negatiue voice, but contrariwiſe that he was of ſo equall authority with the reſt of the Elders, that if they had choſen one vnfit in ſome reſpect, yet he could not of his owne meere authority haue put him back, nor done any more in this matter, then any of the reſt. And that he could onely take heed vnto himſelf, that he allowed not any vnripe or vnworthy indgments of other officers, Therfore there is no cauſe why they ſhould make *Timothy* the Author of this ambition and tyranny.

Now let vs examine alſo the example of *Titus*, whom they doe truly affirme to haue been commanded to appoint Elders in every City, but I ſuppoſe no man will thinke that *Paul* granted more to *Titus*, then either hee and *Barnabas*, or then all the reſt of the Apoſtles tooke vnto themſelues, neither if hee had granted, is it like that *Titus* being a young man, and his ſcholler, and as it were his ſonne, would haue vſed it? for as the Iewes ſay in a common prouerb, It is enough for the ſeruant to be like his Maſter, which ſaying alſo Chriſt himſelfe alloweth when he ſaid, that the Diſciple is not aboue his Maſter: and that it ought to be enough for the Scholler if he be ſuch as his Maſter is. *Luke 6. 40*
But I haue ſhewed already what both *Paul* and the reſt of the Apoſtles did. Neither is it like that *Titus* did otherwiſe ordaine Elders in every towne then *Paul* did in every Church: eſpecially ſeeing *Paul* doth expreſly warne him to appoint them as he had commanded: for I ſee no cauſe why this may not as well be referred to all the manner of ordaining of them as to that which followeth. Therefore that at the laſt I may conclude all this matter, the Euangeliſts are no more Patrons for this matter then the Apoſtles were, neither is there any the leaſt deed or word of any of them, whereby this tyranny may bee allowed. Therefore let them confeſſe (as the thing is indeed) that this miſcheefe was borne and bred at Rome: which after (together with the Empire) ſpread it ſelfe over into all lands.

But all the queſtion of the choſers of Eccleſiaſticall officers is not yet thus ended: For although *I* haue concluded out of the Word of God, that one man cannot uſurp this power without tyranny, yet heer ariſe new places and controuerſies, and it is doubted whether this be equally to be permitted unto all,

or onely vnto certaine choſen men that exerciſe ordinary iuriſdiction in the Church. As for me, when I conſider both the holy ſcriptures, and the example of the beſt reformed Churches, I think it moſt agreeing with the will of God, that that Senate and Councell which exerciſeth ordinary authority in all the affaires of the Church, and whom for the ſame cauſe the Apoſtle calleth *Leaders* and *Overſeers*, and exhorteth the Church to obey them, and ſuffer it ſelfe to be ruled by them, ſhould alſo haue moſt adoe in this buſineſſe, to goverme the election, and to guide and direct the iudgement of the reſt of the Church, with their wiſdome and authority.

Heb. 13. 7. 17. 1. Theſ. 5. 12.

Neither do I bring in here any Oligarky or tyrannous rule of a few, and retaine ſtill the ſame tyranny in the Church, changing onely the perſons. For I would not that the iudgement of the reſt of the Church ſhould bee contemned and neglected, or that the Councell or Elders of the Church ſhould of their own authority, ſet one over the Church whom they liſt againſt the Churches will, but that the Elders going before, the people alſo follow, and having heard and underſtood their ſentence and decree, may either by ſome outward token, or elſe by their ſilence allow it if it be to be liked of, or gainesay, it if it be not iuſt and vpright: And not onely gainesay it, but if iuſt cauſe of their diſliking may be brought, make it altogether void and of none effect, vntill at the laſt a meet one may be choſen by the authority and voices of the Elders, and allowed of by the conſent and approbation of the reſt of the Church: So that herein there is no cauſe to complaine, that by the bringing in of the rule of a few, the maieſty of the whole Church is diminiſhed. Wee reade indeed, that it was ſomwhat otherwiſe practiſed in the ſixth and fourteenth of the *Acts*, and that the people had the chiefe power and authority in thoſe elections: But that I thinke was done for a ſpeciall cauſe, which doth not in like manner belong vnto vs, neither ought to be referred to the ordinary and perpetuall gouernment of the Church. For as in common wealthes not onely ſuch where the people is to be made Soveraigne, or a few, but alſo euen where the Kingdome of one is to be eſtabliſhed before it be confirmed, all the power is in the peoples hands, who of their free will choſe Magiſtrates vnto them, vnder whoſe authority they may after bee governed: and afterwards not all the people, but onely the magiſtrate, choſen by them, adminiſter and governe the affaires of the Commonwealth; ſo it commeth to paſſe in the eſtabliſhing of the Church. So that when as yet there were none ſet over them, all the authority was in all mens hands: but after that they had once given the helme into the hands of certaine choſen men, this power no longer belonged vnto all, but onely to thoſe who were choſen by them to ſteare and governe the Church of God.

As for the election of Deacons, there was yet another eſpeciall reaſon, why it was meet that they ſhould haue been choſen by all the Church. For when the Grecians murmured againſt the Hebrews, and complained that they had wrong: for that in the diſtribution which was dayly made for the help of the poore, their widows were not duly regarded, it was needfull that they to whom this charge was to be committed, ſhould be choſen by all the company, that all occaſion of complaining and ſuſpition might bee taken away: therefore that which once extraordinarily was done by the people for certaine ſpeciall and particular cauſes and reſpects, ought not to be referred to the perpetuall, certaine, ſtable, and ordinary manner of governing the Church. Although

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Even in this election the Apoſtles reſerved vnto themſelues the chiefe authority of laying on of hands, and allowing or diſalowing the iudgements and voices of the people, which power and authority ſeeing in the very time of the Apoſtles themſelues, and that by their allowing, it was tranſlated to the Eccleſiaſticall Councell, and the Elders that had the ordinary government, as after in due place ſhall appeare, why ſhall I not thinke that the power alſo of examining, and doing of other things that pertaine to the election, is together with the other tranſlated vnto them.

Therefore keeping the right liberty of the Church, I conclude out of the word of God and the examples of the Apoſtles, that nothing be done not onely againſt the good will thereof, or vnknowne to the ſame, but alſo not without the conſent and approbation of it. But we muſt keep alſo the iuſt authority of the Elders, that they goe before the people in the election, that they trie and examine thoſe that are to be choſen, that they iudge of their worthineſſe, and publiſh unto the Church, whom they haue thought meete and and worthy, that being allowed by the conſent of all, they may be received: for thus the whole body of the Church is beſt preſerved, when every part and member doth his office, when the eies doe ſee and leade the way, and the other parts ſuffer themſelues to be led and guided in the way. But the Elders in elections, as alſo in all the reſt of the government of the Church, are as eies unto the reſt: and leade and direct them that either through ignorance, or being blinded with their owne deſires they ſlide not in the way. For which cauſes I ſaid they were called Governours, Overſeers, and Elders. And how ſhall the people be able to iudge of the divers gifts of the ſpirit of God? to choſe this man to governe, that to teach, and another to overſee the treaſury of the Church: For as theſe bee divers offices, ſo to diſcharge them well, they had need to be indued with divers gifts of the holy ghoſt that be choſen thereunto,: as after ſhall be declared more at large in their ſeverall offices.

But every man is not able to iudge of the divers gifts, which are fit for what purpoſe, and as it were made and appointed of God, eſpecially in this age and in theſe daies, wherein all things are ſo corrupted that the moſt part following the pleaſures of this life, are ſmally carefull for the right vſe of ſpirituall gifts, whereof notwithſtanding the Apoſtle would haue no man ignorant. And although many were able to iudge in other charges who are meet and unmeete, how few be there that could make triall and aſſay of a Miniſter, that could examine his gifts, and make due ſearch and triall what godlineſſe, what learning, or what ability he were of to edifie the Church. And ſurely if all men were ſo taught of God, that they could know and iudge of theſe things, then indeed we ſhould need no certaine choſen men, who by their ſpirituall wiſdome and diſcretion, ſhould governe and direct the iudgements of the people: we ſhould not then neede to feare the choſing of any unworthy or unable to edifie the Church: there would bee no danger of confuſion, and uproares.

Theſe indeed ſhould be the bankets that they commend ſo highly, that are the daintier the more they bee that bring their diſhes to it, and the goſſippes feaſts which they praiſe ſo much: which when they can prepare for us, wee are ſo far off that we would not ſit downe being bidden, that with great thanks to the hoſt that ſo ſhould receiue us, we would take great pleaſure in the uſe of ſo exquiſite dainties, and prefer them before the moſt dainty feaſts of the

Election made by the people where euery man placeth his voyce, are compared by some to a banket, where euery man bringeth his dish: which is so much the daintier, the more there be that come vnto it.

Syracusians, and such a table, before that golden table of the sonne that *Herodian* doth mention. But seeing these things are rather to be wished then hoped or looked for, let us keep that order which I haue described being most agreeable to the decrees of the Apostles, to edification, the chiefest and most sacred law of Discipline, and furthest off from confusion and tumults: which is, that the Ecclesiasticall councell when neede shall bee, provide fit men for the Church in every function and office, examine and trie them diligently and carefully, then choose them, after publish and make knowne their election vnto the Church, and last of all being allowed by the Church, lay their hands vpon them, and so stablish them in their place and calling by their authority.

But peradventure I haue tarried longer in this part then needed, seeing wee are not troubled with the lightnesse and confusion of popular elections, but with Lordship and tyranny: which I cannot see may continue with the safety of the Church, which it had already almost ouerthrowne, so that speedy remedy is to be found lest we lament too late the ruine of our decaying Church.

Examination before Election.

NOw as for Elections, there must alwaies goe before them a due proof and triall of the worthinesse of the parties that are to bee chosen. For that which the Apostle to *Timothy* commandeth concerning Deacons. [That they also be first examined, and then (if there be no other cause to the contrary) admitted to the Deaconship;] doth plainely proue that examination ought to bee had before election and choice bee made to any ecclesiasticall office and unction: for which cause also Saint *Paul* doth no lesse declare the maner, how to proue and trie a Bishop, or Minister, then to examine the Deacon: and there is the same end and vse of excommunication in all: which is, that no charge bee committed to an unfit man, or not able enough for the office, whereby it might come to passe that both the Church should want her needful and necessary helpes, and that the holy offices should bee prophaned. Therefore the Church ought to choose no man but whom they know before to bee chosen of God: for it standeth upon the government of his house, whose keyes it is unlawfull to commit vnto any, to whom the Sonne and Heir, that great Steward of the house of *David*, upon whose shoulder the Master of the house hath laid the keyes, hath not thought good to commit them unto.

But God chooseth no man to any office whom therewithall he doth not endue with meet gifts for the discharging of it: for otherwise how should hee aske accompt of doing the office of him whom he compelled to beare and take it upon him, knowing him unmeet and unnable for it. Therefore no man is sent out (of God) without worthy gifts, into any part of his governement, but for the burthen and function that hee layeth upon him, hee ministreth also strength and force to beare it. And this is the meaning of the often repeating in the booke of *Iudges*, of that sentence. *The Spirit of the Lord came upon him and hee iudged Israel*: and many such like examples are to be found in the old Testament, of *Moses* and *Iosuha*, of the Prophets *Esay* and *Ieremie*, and many other, whom when the Lord meant to use in any the least charge of his Church he therewithall endueth them with worthy gifts for the good execution therof.

Exod. 3. 11. 12.. & 4. 11. 12. Deut 34. 9. Esay 6. 5. 7 8. Ierem. 1. 5. 6. 7, 8. 9. 10.

And in the new Testament our Saviour Christ himselfe tooke not upon him

to

to deale in the Mediator his office, before he had received the Holy Ghoſt, whereby hee might be furniſhed with meet gifts for the full diſcharge and execution of it: For ſo *Eſay* expreſly Propheſieth of him: *The Spirit of the Lord is upon me, therefore he hath annointed me, hee hath ſent me to [Preach the Goſpell unto the poore. &c.* Out of which place wee ſee, that firſt he received the Spirit, or ever that office and embaſſage was enioyned him: and that he was annointed before he came to the wreſtling and exerciſe. So likewiſe the Apoſtles, although they had beene taught by our Saviour himſelfe (the moſt heavenly Schoole-maiſter that could be) for three yeeres and more, and had after a ſort received the Holy Ghoſt by his breathing upon them, yet becauſe they had a great battell to fight, and much travell to be taken, and many dangers to adventure into, he giveth them warning that they enter not into the liſts raſhly and unprovided, but commandeth them yet to tarry and waite for the promiſe of the Father, and more plentifull gifts of the Holy Ghoſt. Hither alſo belongeth the ceremonies uſed in both the Teſtaments, in ordination or conſecration as we call it. For what elſe doth that annointing of the Prieſts, Kings, and Prophets declare, but thoſe gifts wherewith they who were annointed were endued by the Holy Ghoſt for the execution of their office? To this alſo the laying on of hands in the new Teſtament is to be referred, which declareth that the Lord had laid on his hands before, and given them worthy gifts for the places they were called unto. *Eſay.61. 1. Luke 4. 1.*

But what do I travelling ſo carefully in this behalfe? doth not nature it ſelfe, and reaſon, and common experience teach us this: when ſome are ſet over the Citie, & Commonwealth, that they are choſen Counſellours, whom great learning and long life, and diligent obſervation and experience it ſelfe hath taught that worthy and hard knowledge of governing the Common-wealth. Ought not (I ſay) daily experience teach us that we preferre not them that are unworthy to honours and Offices? Therefore ſo much the more ought wee to bee aſhamed of our moſt grievous fault in this behalfe, that ſuffer euen the moſt unworthy to take upon them the moſt weighty calling of the Miniſtery: and ſet open the Church dores to every Artificer that leapeth from his ſhop-boord, to the Plow-man that leaveth his ſhare, to yong ſchollers in Grammer and Philoſophy, that are nothing more cunning in heavenly things then Artificers and huſbandmen: finally to Minſtrels and Harpers, to Noble and Gentlemens ſervants, to Neate-heards, Shepeheards, and Porters, and ſometimes not onely to unlearned men, but alſo men of moſt filthy life and converſation, chuſing into that moſt weighty office learned and unlearned, good and bad, worthy and unworthy, without any choice or difference; which how lawfully it is done, it ſhall after appeare. Heere onely becauſe the uſe of examination is, that unable men be not admitted to any Office in the Church, I meant generally to note how grievouſly and againſt the expreſſe commandement of God, we offend in this behalfe, and to deſire and beſeech them that haue authority to amend theſe things in the name of God, who will not ſuffer unpuniſhed the tranſgreſſion of his holy Ordinances: and in the behalfe of the Church to whoſe deſtruction and decay ſuch things are daily committed, that we do not with *Ieroboam* make common this worthy and ſacred office with moſt vile and unworthy perſons, that we neglect not the uſe of examining, an holy ordinance of God, that we deſtroy not the Church, bringing this weed into the Church, but that rather decreeing according to the word of

God

God that vnworthy men be not preferred to Eccleſiaſticall functions, we may both heereafter keepe out ſuch, and alſo thruſt out thoſe that by deceiving of men, and falſe commendations are crept into the Church already, and compell them to leaue their places.

But let us returne from whence we haue digreſſed, and follow the manner of examination, declaring it as far forth as it is general & pertaineth to all the offices & functions of the Church. For as every office hath his ſeveral gifts, which are neceſſary to the due execution of it: So certain things are to bee required & looked for in every Eccleſiaſtical office: which as I haue obſerved out of *Paul*, are chiefly two: whereof the firſt is, *that they be ſound and ſincere in the faith*: the ſecond, *that they be without reprehenſion in life and maners*. As for reqniring religion in a Miniſter, I need not to giue any reaſon of it, ſeeing that they are choſen to be Teachers and Interpretors of the ſame. And for Deacons, the Apoſtle expreſly warneth *Timothy* that they be ſuch as haue the miſtery of faith (which after in the ſame Chapter, he calleth the *myſtery of godlineſſe*, and declareth what it is) *in a pure conſcience*. So likewiſe all the Apoſtles admoniſh the Church of Ieruſalem, that *they ſhould chooſe ſeven Deacons from among themſelues*. It is not needfull in this place to declare what they ought to thinke of Religion, which is a large matter, and would require a ſeverall Treatiſe for it ſelfe: yet notwithſtanding it is well enough known unto all men, and briefly comprehended in that place of *Paul* which I ſpake of before, and it is no hard matter, to know what they thinke of the true knowledge and worſhip of God, ſeeing they make profeſſion of the ſame that the Church doth, whereunto they ordaine themſelues; and if it were needfull, they might declare their iudgement particularly in every point being demanded. And yet heere is not any common or vulgar knowledge, and zeale of Religion to be required, but ſpeciall and ſingular aboue other men. For there is none ſo ſmall a function in the Church, that doth not as it were exempt them out of the number of other men, and ioyning them as it were neerer to God, doth lay a neceſſity upon them being placed in higher degree, to ſhine and giue examples unto other, and ſtir them up by their meanes to all vertue and godlineſſe. Therefore the Apoſtles when the Deacons were to be choſen, required that they ſhould be men full of wiſedome, and of the Holy Ghoſt.

2. *Tim.* 3. 9
1. *Tim.* 3. 16
Acts 6. 3.

As for the examination of manners, the Apoſtle himſelfe hath declared it ſo particularly, that no man can be deceiued herein, whereas he giueth warning that they be not infected with couetouſneſſe or dronkenneſſe or any other more greuous or infamous crime, but that they be of a good report and honeſt eſtimation with all men, and ſuch as all men can witnes of them that they haue liued a good and an honeſt life, yea it is further alſo to be conſidered how they haue brought vp their children and how they haue gouerned their priuate families for therein wiſe men will obſerue many things, whereby they may be able to iudge whether they be meet to take vpon them any publique charge or no, for he that ſhall ouerturne a Skuller or a payer of Oares in the Temmes, who wil thinke him meet to gouerne the Queenes barge, or ſome great veſſell vpon the ſea? This is therefore that law of God, which touching the examination and triall of eccleſiaſticall offices, the Lord himſelfe hath giuen vnto the Church and hath commanded that it ſhould alwaies be kept and obſerued. In keeping whereof ſurely both the eſtimation and ſafegard of the Church conſiſteth. For by this meanes the Church ſhall haue both neceſſary helpes for her

1. *Tim.* 3. 8.
1. *Tim.* 3. 7
Acts 6. 3.
1. *Tim.* 3. 4

her vſe, and worthy ornaments for her eſtimation whereby both all occaſion of euil ſpeaking ſhould be taken from her enemies that are alwaies ready to deface her for the leaſt occaſion, and the name of God by means of the Church ſhould be glorified before all men.

Therefore leſt the name of God and his holy Goſpell may be euill ſpoken of for our cauſe, leſt the Church want the neceſſary helpes which it needeth for the preſeruation thereof, a carefull heed is to be had herein, to whom the charge of adminiſtring of it is to be committed, which triall and examination ſeeing it is ſo plainely deſcribed by the Apoſtle, it is maruell how that there be euery where ſo many with vs both corrupt in doctrine and defiled in life and conuerſation. For how many Papiſts be there now adayes, that euen fifteen yeers after the reformation of religion, occupy the place of miniſters in the Church partly being left in thoſe Churches which before in time of popery they vniuſtly held, partly alſo entred in our time and ſince the preaching of the Goſpel? How many alſo be their admitted to the gouernment of the Church of moſt wicked life & vngodly behauiour? Therfore ſeing the Papiſtes openly declare that they are greeuouſly offended herewith, neither can be brought to eſteeme that to be the true religion of God, whoſe preachers are ſo vnhoneſt and the interpreters whereof are ſo defiled, why do ſome complaine that both other miſchiefes are ſprong of this reformation which we require, and eſpecially this that the Papiſts being offended with our contention are further eſtranged from embracing the Goſpell? For what is it that may more further their ſalnation then if theſe offences be taken away whereat they ſtumble and are hindered? Of which ſo ſhamefull diſorder as there be many cauſes, ſo I alwayes eſteemed that the greateſt and moſt waighty; That we leauing this exact manner of triyng and examining which the Lord hath commanded vs to obſerue and follow in this behalfe, keep onely I cannot tell what ſhadow and image of it which we receiued from the Papiſts. The receiuing of which one error (to follow the fancies of men in ſtead of the certen lawes of God) had brought in (as vſually it doth) infinite other: whereby it cometh to paſſe that the moſt worthy order degree is moſt vnworthely prophaned, that the Church like popiſh ſanctuaries is full of vile and vicious perſons of all ſorts, and the goſpell euill ſpoken of by the enemies.

For whereas certen men haue authoritie that euery one of them twiſe a yeere may giue orders to whom and to how many they liſt, and that ſo great a multitude of ſuters come to them at the time of giuing of orders, how is it poſſible that one man in a day or two ſhould be able to proue to & examine ſo many ſueters being all for the moſt part vnknown to him; how can he take any aſſay or make any triall either of iudgement in religion, or of their honeſtie in conuerſation? For to ſubſcribe is a ſmall matter with them that thinke it the point of a wiſe man to diſſemble, that diſpence with themſelues to do any thing that they may deſtroy the Church thereby? and whom Euripides hath perſwaded to ſweare with the tonge and to keepe the mind vnſworne.

Neither is that excuſe that is brought for thoſe of vnhoneſt life any thing more ſufficient is wont to be made by the teſtimonials which commonly the ſuters bring vnto them: ſeing the Apoſtle expreſly warneth *Timothie* that he be not brought by other mens iudgements to lay handes to ſoone vpon any man. But if other do it raſhly, yet he ſhould keepe himſelfe free and vnſpotted from any ſuch fault. Although euery man knoweth what waight theſe teſtimonials

are of, seing some of fauour commend their kinsfolkes and Allies vnto the Bishop by their letters: or others whom they would gratifie by their authoritie: other some euen for couetousnesse, and hoping to diuide the prey with them that by their means obtain the benefice: For the couetousnes of some Patrons is too too well known, who for their own game sake will couenant with them, with whom they may for least: and sometime if they haue a seruant in the house that can reade, because the matter may be more easily gone through with such a one, who would be very willing to giue the greater part of his benefice if he obtaine it by his Maisters commendation and authority, to change his vile and base estate with some more honest and liberall condition) they write for him to the Bishop, who hauing this testimoniall, either for negligence, or oftentimes to curry fauour with such men, doth easily admit him. Therefore there must be a triall of Ecclesiasticall officers, that all dishonesty may be taken away from that most worthy order and degree, that ought to be a paterne and example to all other: which being done, order would be taken that hereeafter before Elections, there be a due and iust proofe and triall had of those that are to be chosen, that we may exactly keep and follow the Lords Canons and Decrees in this behalfe, in keeping whereof other Churches at this day flourish, and haue done now a long time. And thus much of Election, now let us come to Ordination.

Ordination by the Elders.

ORdination is a setting a part of the party chosen vnto his Office, and as it were, a kinde of inuesting him into it. For after the Election, a certaine order and ceremony is wont to be vsed, whereby the parties chosen enter, as it were, into the possession of their office. Now this Ordination, as we call it, consisteth especially in two ceremonies: Namely, in prayer (whereunto also I referre the declaring of his duety) and laying on of hands. For the Gospell is content to haue the Ministers thereof inuested and ordained by these most simple ceremonies, nor hath any need of that carefull and curious consecration of the Law, with which the Priests and Leuites were consecrated.

And as for prayers, S. *Luke* telleth that when *Paul* and *Barnabas* were commanded by the Holy Ghost to be separated for the worke of God, the brethren prayed for them before they were sent out to go on their message. Likewise also the Apostles prayed for the Deacons which the people had chosen, that the Lord would blesse this new Chamberlainship as it were, to his honour and the profite of his Church: that he would endue the parties chosen with worthy gifts, and inable them for the worthy execution of their Office: for there is no doubt but the Apostles applyed their prayers to the time and state of the Church, and that as before in the election of *Matthias*, so now also in the admission and allowance of Deacons, they prayed as the present occasion of the businesse did require which was then to be done.

Act.13. 3.

Act.6.

The other ceremony is the laying on of hands in prayer time upon the head of the chosen: for so it seemeth that it was wont to be vsed, as a thing belonging vnto prayer: that bringing the chosen in before God, and as it were presenting them vnto him, the prayers of the Church might be kindled, and bee the more zealous and vehement: And that it was wont to be vsed to this end, it appeareth both by other places where mention is made thereof in the Scriptures, and also in the 19. of *Mathew*, when he telleth that *children were* brought

brought to Christ that hee might lay his hands on them and pray for them: as also in that place of the *Acts* which I named before, wherein it is repeated that the Apostles *prayed, laying on their hands* upon the Deacons which were chosen be the Church.

But this is a generall end, There be other proper and peculiar uses of it whereof the first pertaineth to the party chosen, the second to all the Church: The party chosen was warned by this ceremony, that he was separated and set, apart to the worke of God, as appeareth in the 13 of the *Acts*, and that hee was taken out of the rest of the people to the doing of that office, as it were by the hand of God himselfe, whereby he might understand that it was no longer in his own power to do what he list, but that God had called him to his worke, of whom he should haue a plentifull reward if he did finish and perfect it, and of the other part, a Iudge and a Reuenger if he did contemn and neglect it. Therefore *Paul* stirring up *Timothie* to the diligent discharge of his duety in all parts, maketh mention of *laying on of hands*, warning him that hee neglect not that place and calling which hee was called unto, *for to Prophesie by the laying on of the hands of the Elders*: Furthermore, there is yet another use of this ceremony which belongeth to the confirming and strengthning of him that is chosen: who was admonished thereby to remember that the same hand was alwaies ready to helpe to ease his burden, and to beare him up that had laid it upon him, that being assured to haue beene called to his office, of God, hee might execute it with great courage, being terrified with no feare or danger. The second use and commodity heereof that pertaineth unto the Church is, that they seeing this authority to be of God, and the partie set over them in his name, should acknowledge and learne to reverence those that haue care and charge over them, and to be obedient unto them in such things as pertaine unto their office.

Acts 13. 3.

1. *Tim.* 4. 14.

And this is the right vse of that laying on of hands, whichis used in the ordering of Ministers: which being left and forsaken, the Papists, and wee, that without any iudgement keep their fond and foolish traditions, use an other sort which was never practised in ordaining of the officers of the Church, but in giving of the gifts of the holy ghost to all those that beleeved and were baptised: not that ordinary laying on of hands (the use whereof ought alwaies to remaine in the Church) but that which was extraordinary, and served onely for a certaine time and season. For because the Apostles, when they as the stewards of God did distribute the Holy Ghost, that is to say, the divers and manifold gifts of the spirit to them that embraced Religion, vsed this signe and as it were this sacrament of laying on of hands: These lolly fellows who notwithstanding that power of giving the Holy Ghost was ceased, kept still the signe, and laying their hands upon the Priests, bad them receiue the Holy Ghost, which no man gaue them, no nor could giue them, vnlesse it were extraordinarily, this being proper to those times and to the Apostles onely. Neither doe they consider that this ceremony is far vnlike the other which they used to the ordaining of the officers of the Church: for this was wont to bee used in those daies almost to all the faithfull. The other to those onely that had some charge in the Church, and that when they gaue the gifts of the Holy Ghost extraordinarily: This was nothing so, as may plainely appeare out of the places which I haue named aboue both of Paul and Barnabas, and also of the Deacons.

Acts 19. 2. 5. *Act.* 8. 17.

And as for *Paul* that he had receiued the holy Ghoſt, and was endued with thoſe extaordinary gifts before that hands were laid vpon him on this ſort, it may be proved by that, that Chriſt had apeared vnto him from heaven, and made him a worthy veſſell to beare his Goſpell into all parts, ſo that ſtraight way he preached in the Synagogues, and declared Chriſt to bee the ſonne of God.

Act.9.15. 20.

As for *Barnabas*, Saint *Luke* doth plainely witneſſe, that hee was full of the Holy Ghoſt (whereby I underſtand the extraotdinary gifts) and of faith, whom alſo before he teſtified to haue been one of thoſe that firſt profeſſed the goſpel, ſo that the laying on of hands which followeth in *Act.13.* was no giving of new gifts, but as the Holy Ghoſt ſpeaketh in that place, a ſeparation and ſetting a part, and as it were a conſecration, to the going about of a great worke, and taking upon him a more travelſome charge and office.

Acts.11.24 Acts 4. 36.

As for the Deacons, we reade that the Apoſtles when they were to bee choſen, gaue warning that they ſhould chooſe men full of wiſdome, and of the Holy Ghoſt, whereby I doubt not but that they ſignified, that they ſhould chooſe of them that were qualified with thoſe ſingular & diuerſe gifts, & that the Church according to their preſcription, did chooſe the Deacons from among thoſe three thouſand which Saint *Luke* had ſpoken of before. Therefore that the Biſhop in ordaining of Eccleſiaſticall officers, and laying his hand upon them, biddeth them receiue the Holy Ghoſt, hath no ſhew or practiſe of the Apoſtles, but is a popiſh rite and ceremony fooliſhly at the firſt, and without any foundation of the Scripture inſtituted by them, or whoſoever were the authors of it, of an imitation of that which is not indeed, bnt which they thought to be. And after received by the authors of our diſcipline (by their leaue) with no great iudgement, and yet kept in the Church with as little.

There remaineth yet one thing in this matter of ordination to bee declared which is to whom the right and authority of ordaining belongs. A point not ſo hard to be declared as that which hath already been handled of Election, ſeeing that there can be found no example where any one, or the whole Church haue uſed this authority in all the holy ſcriptures. Neither any precept or commandement, whereby either the Biſhops or the people ſhould think the right hereof to pertain unto them. For as for that place of *Paul* to *Timothy*, which alway they obiect againſt vs: *Take heed thou lay not thy hands raſhly upon any*. I truſt it is ſufficiently anſwered already, and declared how that in thoſe words there is nothing granted to *Timothy* aboue his fellows: and that hee was warned onely to take heed of himſelfe that hee were not lead away by other men, or ſhould thinke that if he did any thing raſhly, it might bee excuſed by the example and authority of others. But contrariwiſe we reade every where, that in all ordinations there were moe that laid on their hands, or if one did it, yet all this matter was ruled by the authority of the Councell of the Church. Thus the Doctors and Prophets of Antioch ordained *Paul* and *Barnabas* in *Acts 13.* Likewiſe the twelue Apoſtles in *Acts 6.* laid their hands upon the Deacons that werechoſen by the Church.

And leſt we ſhould doubt to which of the ordinary offices of the Church the Apoſtle had left this power and authority, Saint *Paul* declareth that it was the Elders that laid their hands upon *Timothy*. Of which Patrimony left by the Apoſtles, the Biſhop indeed (ſuch an one I meane as *Paul* deſcribeth in his firſt Epiſtle to *Timothy* and the third chapter, and in the firſt to *Titus*) is fellow heire

Acts.13. 1. Acts 6. 6. 1.Tim. 4. 14.

heire with others, and ſucceeded in ſome part as after more at large ſhall bee declared when I handle the authority of the Elders: but to bee ſole and onely heire, they ſhall never proue by any right of the Teſtament, or the will of the Teſtator, nor that this poſſeſſion is occupied by them without moſt vniuſt fraud, and oper violence and wrong.

Therefore ſeeing as I proved hitherto there be many and grievous faults in our Diſcipline, ſeeing the moſt holy lawes of God, left unto us by the Apoſtles for the government of his kingdom are violated and broken: Seeing the fancies of men, and the pleaſures of ſervants are preferred aboue the commandement of Chriſt the King: Seeing the Church is ſo deſtroyed which hee redeemed by his blood, the holy offices prophaned, and all things mingled and confounded together. Let us at the length earneſtly and carefully thinke to amend the things, let vs indeed obey his precepts and lawes, whom in words we acknowledge to be our King. Let the Church and the good eſtate and eſtimation thereof be deare unto us.

By fetching the Diſcipline of the Church from men and from the Canon law, we doe wrong to Chriſt our Prophet and our Prince. and open a ſpring and fountaine of errors in the Church, Let us therefore ſtop thoſe pits, and goe to the fountaine of the word of God. As ſubiects let us depend upon the will of our King: and let us make this firſt the moſt weighty law in the reformation of our diſcipline, that nothing be done in it beſide his word and commandement, and that all things be framed to his good will and pleaſure. So that if he hath forbidden any man to enter into the Church, to take upon him any publike perſon therein, or execute any office, but unto which he is choſen and called by him, if he hath grievouſly puniſhed the tranſgreſſors of this law, who deſpiſing his commandement, and going without the bands that they were compaſſed with, breake into other mens ground, and haue been ſo bold to prophane the holy charges with their defiled hands, let us ſee and be carefull that there be no ſuch thing amongſt us: and at the laſt let us command thence pooiſh Prieſts, women that baptiſe in ſecret, Chancellors, Archdeacons, and their ſervants the Commiſſaries, and officials, and the reſt of that traſh that take upon them the adminiſtring of Diſcipline, to leaue off, and doe their owne buſineſſe, and ſuffer theſe things to bee executed by them that are called thereunto by the lawfull appointment of God.

There is great fruit and commoditie that commeth by a lawfull calling: Let vs take heed therefore that we looſe it not by ambition and bribery. Chriſt hath committed a certen prouince to be gouerned by his Embaſſadors, And whom he calleth to any office he appointeth where and amongſt whom to execute itr why then do ſo many go wandring & ſtraying amongſt us? Why do we graunt ſo loooſe embaſſages: why do we commit an office to any man, whom we appoint not where and amongſt whom to execute it (eſpecially ſeing theſe wandring and vnſtable charges, are wont to bring infinit euill after them. But if any man hath an office committed vnto him, if his citie, place and Church be aſſigned where to exerciſe it, let him diligently performe which he hath taken in hand: And if he do it not willinglie, let the magiſtrate compell him to amend his duety, or ſette him be put out of his office.

And for thoſe faculties and diſpenſations that exempte ſuch as will purchaſe them from this neceſſary doing their duety, let vs take away and aboliſh, as hauing firſt proceeded from Antichriſt himſelfe, and yet not without great

offence receiued amongſt vs, and decree according to the word of God that whoſoeuer is choſen to any Eccleſiaſticall office ſhall carefully and diligently looke vnto it, as one that is to giue accompt of the execution thereof in that noble and famous day of the comming of Chriſt. In elections, taking away the vſurped tirannie of the Biſhops and all that confuſion which I haue declared whereby due triall and examination is hindered, let the lawfull choofers haue their right reſtored to them againe: Let there be diligent and exact examination had of thoſe that are to be choſen: Let offices be giuen for worthineſſe and not for other reſpects, leſt both the holy offices be prophaned, and the Church wanting her neceſſary helps and ſtayes fall to the ground: laſt of all, let us reſtore the right and true vſe of ordaining & laying on of hands, and aboliſh and take away this falſe and forged abuſe thereof. Thus farre haue I handled thoſe things that are to be amended out of the word of God in this part, which equally belongeth to al the offices of the Church. Now followeth the next part which declareth what is proper and peculiar to euery one: which alſo hath maruelous need of correction and amendement.

Of ordinary offices and ſimple.

THus therefore hauing finiſhed that part wherein I haue fully and at large handled thoſe things that pertaine equally vnto all that beare any office in the Church. It followeth to ſhew how many ſortes of them there be and what euery man hath common with other, or proper or peculiar vnto himſelfe. Of Eccleſiaſticall offices therefore ſome are ordinary and perpetual in the Church, and ſome are extraordinary which were vſed for a time but ceaſed afterwards to be vſed any more. For in the firſt age of the Church, by the great goodneſſe of God towards his people that was but then yong and tender, many diuers heauenly giftes were giuen. Which after when the Church had growen ſtrong and the Goſpell had been ſufficiently confirmed with thoſe miracles, were no longer giuen: but a certen firme and ſtable order was ſet to gouerne the Church by for euer. Which were, rather as S: *Paul* calleth them giftes and graces, then ordinary offices of the Church. No man I thinke can doubt but that they are ceaſed, ſeing the giftes are giuen no more.

The queſtion is ſomewhat harder of the office of the Apoſtles, Euangeliſts and Prophets, which all ſeeing they are occupied in preaching of the word I will defer to proue they alſo are ceaſed, to that place where I diuide all thoſe that haue charge to interprete the word of God into two ſorts: Therfore in the meane ſeaſon omitting the extraordinary I will begin with the ordinary offices of the Church, whereof ſeing ſome bee ſimple, and others ſome compounded, I will in the firſt place more fully and at large as the matter it ſelfe requireth ſpeake of the firſt and more ſimple part whence alſo the latter doth wholy ſpring. Therefore all the perpetuall and ordinary offices of the Church that are ſimple, are contained in the holy Scripture, in theſe two names of *Biſhops* and *Deacons*: For although the words themſelues are not ſo exactly or as I may ſay ſo curiouſly obſerued, as alſo it was not needfull they ſhould, yet the ſumme and effect of this diuiſion is every where retained. So Saint *Paul* in his firſt Epiſtle to *Timothy*, inſtructing his ſcholler how to frame and ſet in order the Church of Epheſus (for the office of an Euangeliſt which *Timothy* bare) comprehendeth all the offices and functions of the Church in Biſhops and Deacons. 1. Tim. 3.

So alſo the ſame Apoſtle writing to the *Philippians*, whoſe Church was already eſtabliſhed and ſet in order, *Paul* (and as followeth) *To the Saints which are at Phillipi with the Biſhops and Deacons, &c.* In which place underſtanding by the name of *Saints*, the faithfull, and as it were the Citizens and Body of the Church; under *Biſhops* and *Deacons* hee containeth the Governours, and thoſe to whom any publique charge in the Church is committed. Somewhat otherwiſe in the twelfth to the Romanes, but to the ſame ſence, hee diuideth Eccleſiaſticall offices into Propheſing (which is their office whom he calleth Biſhops in the two places afore-named) and *Deaconſhip*, which diſtribution is alſo kept by *Peter*, in the fourth of his former Epiſtle. But that keeping ſtill the name of *Deacon*, he vſeth the word ſpeech for propheſying.

Rom. 12. 6. 7.

1. Pet. 4. 11

This therefore is the true diuiſion of Eccleſiaſticall offices, diſtributed by Chriſts chiefe Apoſtles into theſe parts: whereby it manifeſtly appeareth, that in a perfect and well eſtabliſhed Church, there be both parts, as it were, the right ſide and the left ſide of the body, and that neither of them can be wanting without the great deformitie and miſ ſhaping of the whole. As alſo of the other part there ought to be no office, no charge or function in their Church, which is not as it were a member of one of theſe two parts, and inſeparably ioyned with the reſt of the body, by which forme and patterne of the Apoſtles, if wee ſhould examine the Roman Church (I meane that Romane Church that fell from her firſt ſimplicitie) and that liuely image of the beaſt which is deſcribed by Saint *Iohn*, framed and faſhioned her ſelfe after the forme and patterne of the Romane Empire, as is declared by *Clement*, by other occaſions in his Epiſtles, what need haue we heere of a heavenly kinde of ſurgery to cut off the ſuperfluity of ſo many and vnneceſſary and needleſſe parts, what wennes and what blemiſhes, were to be cut off and cured in this behalfe? But there appeareth no leſſe deformity in the want of thoſe parts which are naturall and neceſſary, ſeeing that in the Romane Church, one whole part, that is of Deacons, is wanting. Of both which ſo notable deformities, I would our Church were free, and that there were nothing in our Metropolitane, and other mother and Cathedrall Churches, that did imitate the ſuperfluity of needleſſe parts and members: for in the other deformity in wanting neceſſary parts, we are nothing inferiour to the Papiſts themſelues, for the Deacons are alike wanting in them both: As after more plainely ſhall appeare when I come to that place.

Apoc. 13. 12

1. Epiſtle.

Now let us examine particularly the ſeverall offices: And firſt of all let us ſpeake of the Biſhop. The name of a Biſhop comming of the Greek word ἐπίσκοπος doth ſignifie a watchman, or a Scout-wach, who is appointed to watch in the Campe or Citie and to declare the comming of the enemy: which name alſo, although it be ſometime given to the Magiſtrate for that care he ought to haue of the people ſubiect vnto him, yet oftner and more properly to the chiefe charges of the Church, and to thoſe that are as it were the watch of the Citie of God, to keep it not from fire and ſword which mortall enemies can bring againſt it, but from that everlaſting fire, and thoſe firy darts, as the Apoſtle calleth them, whereby moſt mighty ſpirits, and moſt deadly enemies of the Church, go about day and night to enflame the Citie withall.

Act. 20. 28.

Eph. 6. 16.

But ſeeing that euen of theſe, ſome by ſpecial oath are more ſtreightly bound to continuall watch and ward, namely they to whom are committed thoſe holy ſiluer trumpettes to declare to all men all the word and commandement of God, the comming of the enemies, to theſe properly and ſpecially is giuen in

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the third of the first to *Timothie*, the first to *Titus* and other places the name of Bishop or watchman. So that in old time this was rather a name of labour then of rest, of burthen then of honour, of businesse then of ease, Now a bishop (if wee will truly declare what he is) is the minister of the Church in heavenly things, and such as pertain unto God, For this, I thinke good to follow the wisdome of the Apostle, in declaring the office of a Priest vnder the law,
Heb.5.1. seeing that Bishops in the new Testament haue succeeded as touching the government of such things, as the Priests of the law. As for that I enclose all the office of a Bishop in divine service, I ground upon the same place of the Apostle, who giveth no more to the Priests, whose office was nothing lesse honourable then the Bishops in this behalfe; yea had a greater shew of Maiesty and honour in certaine points, in respect of those times which had need of such things. So the Apostle conteineth the office of *Timothy*, although hee were an Evangelist, in the government and administration of the house of
1.Tim.3.15 God, which is the Church. And to omit many other places to this end, the
Heb.13.17. Apostle to the Hebrewes comprehendeth all the charge of the Elders in the cure of soules.

And what greater and more sufficient witnesse can wee haue in this matter then of Christ our Saviour and our King, who throughly knew the nature of his Kingdom, and had appointed to what use to put every one, how often doth hee declare that his Kingdom is not of this world, but of an other and more heavenly nature, and such as pertaineth to the procuring of the salvation of men: whereIn, forasmuch as his whole Embassage and charge which hee received of his Father did consist, he was wholy occupied therein, his doing
Luke.9.58. and meditation was alwaies upon it: he medled not himselfe with the things of
& 12.13. this world, but day and night had his charge before his eyes and exercised him-
14. & 21. selfe therein; warning also the Apostles that they should not hope to obtaine
25.26. the glorious shew and honour of this world, seeing his Kingdom was of ano-
Joh.18.36. ther nature: it ruleth the affections, it governeth the troublesome motions of the minde, it moderateth inordinate lusts, and bringeth every man to the doing of his duety, it lifteth and raiseth up againe those that were fallen and beaten to the ground, it confirmeth those that are sick and weake with the grace, mercy, and goodnesse of God: it bringeth men from received errours whereby they were cast headlong into all danger and mischiefe, to the true honouring and worshipping of God: he told them that he would use their labour to these ends: They should keep his Folds and feed his Flock and his
Math.4.19 Lambs: This should be their race to run in, these their lists wherein they should
Joh.21.15. exercise themselues, wherein if they behaved themselues with praise and com-
16.17. mendation, they should looke for, as Saint *Peter* saith, *An everlasting Crown of glory.*

This is therefore the dutie of a Bishop: which I will not here curiously enquire how faithfully they execute, seeing they be bound to no speciall charge, but content with a generall oversight of the Diocesse, haue exempted themselues from the necessary charge of the Bishops dutie. Let vs rather see, whether I haue justly compassed in the whole office of a Bishop, in the handling of Religion, and the seruice of God. For it is an old opinion, and receiued of long time, that Bishops are not so limited with doing the seruice of God, but that they may also handle the things of this life, and governe both at once, the Church and Common-wealth. Hereof it commeth, that our Bishops are

Iustices

Iuſtices of peace, and haue authoritie to ſee the Queens peace kept, and to eaſt the breakers of it into priſon and bonds: That they haue authority to heare pleas, and alſo to iudge of in their Courts pleas of Wils and Teſtaments, and other Ciuill things. Heereof alſo it is, that the ſame titles of State and Honour, that are given to the Noble-men, are given to them: whereas Archbiſhops are ſaluted by the moſt honourable and Princely title of Grace. Another is called Biſhop of the order of the Garter: Another Count Palatine: And all of them honourable Lords: whereupon ſome are diſpleaſed, that the Chancellorſhip of this Realme, the Preſidentſhip of Yorke, and ſuch like honorable offices, which were wont in Popery to be theirs, are now given to honourable Lords of Ciuill eſtate, and complaine of it, as though they had wrong offered them. Therefore they do uniuſtly, and without any cauſe, and contrary to their duety deſire and uſurpe theſe things, or elſe, I haue not done well to encloſe all the office of a Biſhop in the adminiſtration of heauenly and ſpirituall things: whereof let us ſee whether is to be thought.

That that is old and ancient, it may ſufficiently enough appeare by this, that ſuch Ambition and buſying of themſelues is forbidden by the old Cannons, yea furder, the greeuous complaint of ſome of the old fathers touching this matter are known well enough and to be found in their writinges, who partly inuey and ſharpely reproue them that brought in this confuſion, partly lament that by that meanes, they were called from their own particu'ar duety: which alſo we here ſay ſome of ours do complaine of, and confeſſe that they haue onely one houre in the weeke to thinke of preaching: And that in manner wonne by force out of the importunitie of clientes: whom *Terences Menedemus* worthely would maruaile at, to ſee them to haue ſo much leaſure from their own buſineſſe, that they may looke to other mens. *In the Cannons which are called the Apoſtles Cannons, the 6. 80. and 82. and Concil. Carthag. 3. Can. 18. 19. 20.*

But this that is now ſo amplified and growen that it is become intollerable, and no leſſe dangerous for themſelues then for the Church, ſprang at the firſt as almoſt all other miſchiefes haue done from beginnings that were not ſo euill. For firſt of all this buſineſſe was wholy priuate, and controuerſies were freely giuen ouer to the Biſhops by the conſent of the parties, who truſting their conſcience, thought by this meanes to haue the beſt iſſue of their matter, After it grew, by the Authoritie of Princes: who partly of a good minde but not warie enough, and of a deſire to adorne and beautifie the Church: partly alſo becauſe they themſelues were hindered with warres and externall buſines, gaue authority to Biſhops to correct euen ſuch with ciuill puniſhment as ſhould trouble the Church.

Laſt of all it ſo infinitely ſpread out her bowghes by the couetouſneſſe and ambition of the Biſhops, that there was no honorable office in the ciuill ſtate which they did not partly beg, partly receiue willingly, and with great thankes being offered, till they had mingled the Church and the common-wealth, ciuil and Eccleſiaſtical matters, and confounded the Kingdom and the biſhoprick together. But as that which God hath ioyned no man can ſeparate. So we may not thinke that any man can ioyne or couple together that which he hath ſeuered and diuided aſunder. And if it be vnlawfull to alter and change the bounds that our fathers haue ſet, how much leſſe is it lawfull to change thoſe boundes and limites that the Lord hath bound vs with all, and whereby he would haue vs ſeuered and diuided from others, and by this deceit to encreaſe Patrimonies and poſſeſſions. For that there is a great difference betwen the *Pro. 22.*

ciuill Magiſtrate and them that haue charge of Eccleſiaſticall matters. That ſufficiently doth proue, that whereas firſt of all both powers were confounded together in *Moſes*, The lord leauing him onely the charge of the commonwealth, committed the gouernement of the Church to *Aaron* his brother. And ſet ſo great diſtance between them both, that the Kingdom could not onely not be gouerned by the high prieſt himſelfe, but alſo by none of the ſame familie, name, or tribe, Nor contrariwiſe the prieſthood, of any of the Kings ſtock or of the royall bloud, houſe, or tribe, and finally of none but a Levite, So they were diuided aſunder not onely in their own perſons, but alſo by families and by tribes: which diſtinction and difference was alwayes diligently
2. Chron. 26 obſerued by all that came after, vntill King *Vzziah* being puffed vp with pride
16. as it is expreſly noted in the holy hiſtory vſurped the Prieſthood and burnt incenſe in the temple of God. But he went not away ſcotfree with his pride but being ſodenly ſtricken with the leproſie was made an example for all ages to take heed of the like bouldneſſe, to confound and mingle thoſe together which the Lord did diuide and ſet aſunder.

But there was no Prieſt for many yeeres after that medled himſelfe with
Euſebius 8. the gouernement of the Kingdom, vntill firſt Ariſtobulus moſt vnduiſedly af-
booke of his ter the returne from Babylon, ioyned the Kingdom and the Prieſthood, the
preparation miter, and the crowne together. For whereas we read that *Elias*, *Samuel*, and
to the goſpel. *Daniell*, exerciſed both offices, It was altogether extraordinary, neither ought to be drawn to the ordinary and perpetuall gouernement of the Church. Although vnder the law many things were done by the Prieſts which cannot be now done by Biſhops. And they were put to many things, to which it were not lawfull that the Biſhops vnder the Goſpell ſhould be applied which was in reſpect of the publique law, whereof they were as well keepers and interpreters as of the morall, being made and giuen by the ſame Lord, ſo that it was needfull to vſe them to many things whereunto ours may not neither ought not to be put.

As for the Goſpell what can be cleerer then the difference that it maketh in
Luke 12. this caſe: whereas our Sauiour himſelfe of whoſe example we ought to learne, refuſed to diuide the heritage between the brethren as a thing not belonging
Mat. 20.26 to his office, and oftentimes he reproueth and repreſſeth the like deſire of the
Luk. 12.25 Apoſtles deſiring and longing after ſuch things, he deteſted all this lording and
Mark. 10. exerciſing of dominion together with the titles of princes and honorable per-
43. ſonages and ſuch like titles and names: profeſſing freely that theſe honours were ciuill and worldly and therefore to be ſought for at other mens handes: which they ſhould not think might be gotten at his hands that had no ſuch like thing in all his Kingdome: By whom they were called indeed to greater offices, greater I ſay and more honorable in reſpect of true honour, although not for the outward ſhew,

And this the Apoſtles were taught not onely by the precepts and voice of their maſter, but after alſo by their owne experience, that this ſpirituall charge to bee well done can be ioyned with no other, ſo that they gaue ouer of themſelues, euen the charge of the poore which is an eccleſiaſticall office, and ſo
Acts. 6. neere of kindred vnto the other, that it ſeemed they might well haue ſtood together, and limited their office in the ſeruice of God alone.

And if it be ſo that the Miniſters of the word of God ought not to he charged with providing for the widows and for the poore, that being free from

any

any other charge, they might wholy bestow themselues upon their owne, how much lesse lawfull is it that they should be called away from their owne office and duty to doe worldly things, and belonging to the ciuill Magistrate. For thus thou dost not onely gather hinderances unto thy selfe, to hinder thee that thou doe not thy duty, otherwise then either good soldiers or cuaning wrestlers are wont to doe, but also doest wrong unto another into whose ground and possession thou breakest in by force, which thing seeing the Apostle in the 12. of the Romans, chargeth with ambition and too much busnesse, even in ecclesiasticall offices, where calling us diligently from this being wiser then we ought to bee, exhorteth us to a Christian-like modesty, and to bee soberly wise, how much more shall he be guilty of the same crime that mingleth and confoundeth together things so far different and divers of nature.

2. Tim. 2. 4. 1. Cor. 9. 24. 25 26. Rom. 12. 3.

For who knoweth not that the office of the Magistrate especially consisteth in those things which belong to our life and to our goods, and hath not to doe with the holy ceremonies, but onely to see by his authority that it bee administred by them, by whom, and in what manner it ought to bee by the word of God, but that he administred nothing himselfe, And againe, who knoweth not that the Bishops office is bounded and limited with spirituall matters and cure of soules, and hath no charge of the common wealth, nor of the state of this life? Or that the Magistrates are carefull for the body, and things belonging thereunto; the bishops of the soule, and that which appertaineth to the soule? And that the Magistrates are carefull for this fraile and brittle life, but the Ministers of that blessed life which endureth for ever? Therefore seeing the Lord God under the law, being about to plant the Priesthood as a tree hard by the Magistrate his neighbours ground, knowing well what the nature of this tree was (namely that it enlargeth and spreadeth out his roots far abroade as the figtree, or the oliue tree doth, and therefore was to be set further off, lest that any contention or strife should afterward arise) severed it by a most great distance, and greater then the space of nine feet, which *Solon* commanded in such like trees, from the Magistrates ground that lay hard by, let godly Magistrates diligently take heede, being admonished both by the ordinance of the most wise God, and the example of the Roman Empire, that they suffer the Bishops to challenge nothing unto them within their ground, nor secretly so roote themselues within the same, that they be afterwards compelled (as wee reade many Emperours haue done) to striue with them for their owne right and patrimony. And seeing God hath punished the transgression of this his law touching the distinction of the two estates in a noble Prince, and godly otherwise, why doe we not feare that he will shew the like punishment in the like fault of the Bishops? And seeing Christ himselfe did refuse the kingdome being offered him, nor would handle the least civill matters, no not to agree Brethren thereby, Seeing the Apostles would not ioyne any other office though it were of the same kinde with their owne, no not the charge of the poore and widowes, that they might bestow themselues wholy, and attend upon their owne, seeing this agreeth better with the Kingdom of Christ, and the other with the kingdomes of this world, what iust excuse can they lay for this ambition and busying of themselues, or why doe they storme so when wee call them from the civill Courts to the Church, from the Iustices bench to *Moses* chaire, from a Kingdome and a Lordship to a Bishopricke and a Ministery.

Rom. 13. Heb. 5. 2. & 13. 17. Joh. 6. 15. Luke 12. Acts 6.

2. Chro. 26. Leu. 13. 46. We reade in the holy hystory that *Azariah* the high Priest cast out king *Vzziah* out of the holy place, and that worthily, because the law so commanded. And *Sozomenus* telleth that when *Theodosius* the Emperour would haue gone up to the high part of the Temple, *Ambrose* forbade him, because as hee said, that was the Bishops place, and commanded him to sit below without the Chancell: Which I doe not rehearse to this end, that I doe allow of those superstitious and proud separations from other men, but seeing this their inordinate desire of catching to themselues, to stirre up Kings and Magistrates to a iust care of maintaining their owne right, and in like manner to bound and limit them within their chancells and quires, and command them to keepe themselues within their bounds and limits, and to know also their barres and ranges. And if they had carefully seen to it when this plague began first to creepe in, surely the ambition of Church men had never come to that vnspeakable pride that wee haue seen it at, that they might glory of the power of both estates, and as we use to speake of both the swords, of a triple crowne, of treading upon the Emperours necks, and suffering Kings to hold their stirrops. But seeing they looked not unto it, neither regarded it, at the last when the Apostles were dead, who as in old time that noble worthy Gedeon, desired not any unlawfull kingdome or Lordship in Israel, and their naturall children desired likewise no such thing. At the last I say, this bastard *Abimelech* rose up: that ambitiously sought an unlawfull Kingdom, and named himselfe both a father and a King: But it is to be hoped that that same end and the like destruction will come upon this Tyrant that in old time came upon *Abimelech*; For I doubt not but *Iotham's* parable is as it were an oracle uttered against this ambition. And it is altogether to be hoped, that as the Empire is weakned, and almost brought to nothing by him, whereby he hath obtained this infinite and princely power and authority, so it will one day come to passe that he shall be destroyed againe by the Empire. But would to God, that onely the bramble of *Rome* had desired this Kingdom & Lordship: and that our olive trees also and our fig trees, and our vines had not left their fatnesse, their sweetnesse and their most excellent fruit, for the desire of Lordship & government. For the preaching of the Gospell is indeed most sweet and pleasant fruit: and with this their new wine they reioyced both God and men: as also with oyle of the Gospel more precious then any balme, and of a more fragrant smell, then that which was powred upon *Aarons* head. For we complain that even our bishops haue got this Lordship into their hands: and find great want and long for those excellent fruits againe of that vine, and those figs & olives which in old time the Church was wont to gather of of their Bishops. And surely I am afraid that we wish & long for them in vaine, and least that they being delighted now with another kind of fatnesse and sweetnesse, that is of riches and honour, haue already begun to neglect and dispise the other, and will so continue to dispise it. But the Lord will see to these things, who of his good Will will provide for his Church, either by them if they will come to the first root and stock againe, or else without them, if they continue to neglect and despise the same. But peradventure I haue been too long in this part, being moued both with the unworthinesse of the thing, and the danger of the Church.

Iudg. 9. 20.

Iudg. 9. 8. 9 10. 11. &c.

2. books of his Ecclesiastical history.

Now seeing as I suppose, it is sufficiently proued, that the office of a Bishop is limited in the administration of heavenly and spirituall things, let us particularly declare the severall parts of this office, Which consist partly in teaching

thing and interpreting of the word of God, and partly in making praiers for the Church: For these two are so linked together, that they may by no means be separated. For hee that taketh cure of teaching the Church, hath laid upon him also the praying for the Church. And contrariwise the office of Praying and making solemne and publique praiers for the Church in respect of his office, can nor ought to bee committed to no man, but to him that hath power also to teach the Church. For wee reade that these two were alwaies so ioyned and knit together, that he that of office did the one, was bound to the doing of both. Neither haue these at any time been severed or drawn asunder,

So the Priests under the law were bound to both: as *Moses* expresly declareth in the blessing of *Levi*. *They shall teach* (saith he) *Iacob thy iudgements and Israel thy law: they shall put incense before thy face, and burne offerings upon thy Altar.* For that prayer and supplication was shadowed under the law by burning of perfume and incense, It is plaine by many other places, and namely by *David*, who without question in the 141. *Psalme* alludeth thereunto: and the first of *Luke* where it appeareth that all the Church understood it so: whereunto also Saint *Iohn* alludeth in his *Reuelation*: Likewise also the Prophet *Samuel* answering the people that desired him that he would pray to God for them, *God forbid* (saith he) *that I should offend against God in ceasing to pray for you: for I wil also teach you the good and perfect way*. declaring thereby both to belong to his duty. So then in the Priesthood and the Prophesie, two of the chiefest offices in the Iewish Church (which our Bishops doe resemble, if wee compare the Pastors with the Priests, and the Doctors with the Prophets) These two offices of teaching and praying were ioyned together,

Luk. 1.10. *Apoc. 8.3.* *1. Sam. 12. 23.*

And doe not the Apostles in the Gospell where they leaue the ministring to the poore, professing that they did it to this purpose, that they might more freely giue themselues wholy to their office, do they not limit their office with these two parts of Preaching and Prayer. *Paul* also in his Epistle to *Timothie* doth manifestly refer praier to the office of a Bishop: whereas giving order of stablishing the Church of Ephesus, having declared the forme of publike praiers, after sheweth at large what manner of man hee ought to bee. Therefore seeing it is plaine by the perpetuall vse of the scripture, that these two belong both to one and the same office, they cannot in any sort be drawen asunder: and an vnlawfull divorcement it is, when as our Ministers (I speake of those Curats that are vnable to teach) are of this cõdition ordained to the Ministery, that they read their seruice and prescript prayers out of the booke: but that they be not so bold to teach or interpret without new and especiall authoritie granted to that purpose.

1. Tim. 2. *1. Tim. 3.*

But some men will say, They are not able to interpret the Scriptures. Surely if it be so, they are well and worthely, and by the commandement of God forbidden to interpret it: but that is not well, that they are not also forbidden to reade the praiers, seeing that these two preaching and praier which are both but one office, are torne and drawne asunder contrary to the ordinance of God, and a certaine new and lame Ministery is brought into the Church by the boldnesse of men. Thus therefore having described the whole duty and office of Bishops, let us come to that which is proper and particular in their election and ordination.

Election to be made with praier.

The *Election* therefore of Bishops (that I may begin there) because the whole

safety of the Church in danger in that action) ought to be ioyned with earnest praier to God, that it would please him to direct the iudgement of the choosers with his holy spirit, to provide a worthy and an able Bishoppe for his Church, and not suffer them being led away by any blinde affection to be deceived with so dangerous an error. For hither both the reasons which I haue already brought, & especially the example of our Saviour Christ himself doth leade us, whom Saint *Luke* rehearseth to haue spent the whole night before the choosing and declaring of his Apostles, in supplication and prayers, which also the same *Luke* rehearseth to haue been practised by the Apostles in the election of *Mathias*. Which all men understand ought to be necessarily restored againe, that obserue and marke the successe and falling out of our elections, far otherwise taken in hand.

Luke 6. 12. 13.

Acts 1. 24.

Examination of the life requisite in the Minister.

BVT I trust I shall not need to take much paines in so cleare a matter: therefore I will go forward, and declare what a one he ought to be, who should be chosen a Bishop. It is already plaine enough by that which hath been said, that in the choosing of a Bishop, the especiall care ought to be of his learning, seeing he is chosen to teach and interpret the word of God unto others: although also there ought to bee no common and ordinary, but a singular and chiefe respect in examining his manners; as being such, whose smallest faults, for the high place wherein they are, can by no meanes be hidden and covered. Seeing that the ministers of the word of God, as Christ warneth the Apostles, are like unto Cities that are upon the mountains. Therefore seeing they must dwell in the eyes of all men, and in the fairest light; and as our Saviour Christ saith in the same place, to be put as it were upon Candlesticks, that they may giue light unto others: it is meete that their holinesse of life, godlinesse, and moderate conversation should shine like lights amongst men. Whereupon the Apostle *Paul* setting forth in *Timothie*, a lawfull minister of the word, declareth that he ought to be such, as may be an example, or glasse, and a patterne to all the faithfull, in loue, in chastitie, and in all the order of his life.

Math. 5. 14 15.

1. *Tim.* 4. 12.

And sure good cause it is he should be innocent, that asketh other men accompt of their life: seing nothing is more iust then that he that teacheth other should first instruct himselfe, and that calling other men from shame, he should keep himselfe free from any spot or blemish. For what a shame is it, when the sick man may say to him that would help him, Phisicion heale thy self: or when those things are cast in a mans teeth which *Paule* vpbraideth the Iewes with all, thow that teacheth another teacheſt not thy selfe and thow that preacheſt a man should not steale, stealeſt thy selfe, And againe the name of God is blasphemed among the Gentiles for yonr cause. Therefore seing that they are set in so high a place, that the example of their integritie not onely edifieth the Church but also glorifieth God thereby, And contrariwise their faults and errours do giue occasion to strangers to speake evill of the Lord whom they Preach, and the Gospell which they publish abroad, and to the faithfull that are weake, to whom the least fault that they make, is as it were a Law, whereby they thinke they may likewise offend without reproofe, and seeing heerein they hurt by their example no lesse, yea a great deale more then by the fault it selfe, a great diligence and singular care is to be had of the life and manners of him who is to be chosen a Bishop.

Rom. 2. 21. 22. *&c.*

What

What knowledge is required in the Minister.

BVt seeing the office of a Bishop consisteth chiefly in this, that they publish, Preach, and interprete all the Gospell, especially those gifts are to be respected which are proper and peculiar to that office, to the executing whereof he is to be chosen, therefore he is to be examined how well he hath been exercised in the holy Scriptures, and whether he be able fruitfully, and to edifying, to communicate with the Church that which he doth godlily understand. No unskilfull or unlearned man may bee called to the stearing of this Helme, unlesse he would haue the ship not onely to be in danger, but willingly to runne upon the rockes. But what is he (unlesse he were conspired against the safety of the Church and of the sonnes of God) that would commit the Church which God redeemed with his bloud that he might adopt us to be his sonnes, and this noble ship fraighted full of worthies to any, but to some most cunning and expert Pilote and Master. Therefore such cunning Pilotes and Governours are to be chosen, and set to the stearing of the ship who are able to discerne the divers face and changeable countenance of the heavens, that are able to foresee stormes and tempests, that can guide their ship by the North-star, and finally whom those heavenly Muses haue taught the unknown pathes and waies of the sea, and that which is in the Poet.

Prom smoky storme and flouds that swell,
Keepe of the ship and guide it well.

But the word of God is the onely Starre whereby this life is guided, Our eies must be bent upon this heaven and firmament whereby stormes and tempests are much more certainely fore-seene then by the other. This is the helme of our life, which whosoever hath not learned to steare and governe, he may well be put to some other service, but let him not come into the sterne, and if hee doe, let him be put out againe. For it is very good reason to require of an Artificer knowledge of that Art which he professeth: to require of a Captaine and a Generall, knowledge and skill of warfare and chievalry: of a Physition, that he know how to maintaine the health, and to recover them that are diseased.

And under the Law, the Lord appointed his Priests that they should be such as might be able when they were asked, to answer out of the Law of God: Which were adorned, not onely with the Diademe and Myter, but with those twelue Iewels and pretious stones, which *Moses* for their lightsome cleerenesse and perfect beauty calleth Vrim and Thummim, by meanes whereof they asked of the Lord in all affaires: By which two names sometimes all the Priesthood is signified, to teach us that he that hath not them, hath nothing: And that there is no Priesthood without Vrim and Thummim. To whom seeing the Bishops as pertaining to this matter haue succeeded, although they had put on *Aarons* Tunicle, Ephod, or Diademe, yet if those stones shine not in their breast, whereby (as *Ennius* saith) men being doubtfull of their matters what to do, may be certified, that they take not waighty things rashly in hand, we acknowledge no stock nor succession of the Priesthood, nor all the rest of the garments of *Aaron*. And seeing we haue now in these times no other meanes to be certified of the will of God besides his written Word, and the holy Scriptures: And seeing it is sure that this Word is come in place of the Arke, the

Exod. 28. 30.

Deut. 33. 8.

Sanctuary

Sanctuary, the breſt-plate of Iudgement, and all the other ceremonies of the old Law, even as thoſe in old time were neceſſary for the Prieſts, ſo now is the vnderſtanding and knowledge heereof for the Miniſters of the word of God. Therefore the Apoſtle *Paul* warneth *Timothy* that a *Biſhop ought to be able to teach*: whereas declaring that hee ought to be ſuch, hee ſpeaketh not of it as of ſome helpe or ornament, but as of the nature, matter, and ſubſtance of a Biſhop.

And that we may more fully vnderſtand what the force of the word is and how many things are contained vnder it, he declareth it more at large in his epiſtle to *Titus*, ſaying, a Biſhop ought to be ſuch a one as holdeth faſt the faithfull word according to doctrine, that he may be able alſo to exhort with wholeſome doctrine, and reproue them that ſpeake againſt it. But how is it poſſible that he ſhould be able to exhort with ſound doctrine vnleſſe he hath firſt learned that ſound doctrine himſelfe out of the holy Scriptures? And by what meanes can we conuince thoſe that ſpeake againſt it, but by the Scriptures as it is rehearſed in the Acts that *Apollos* did? Finally, how ſhall he be able to do that which S. *Paule* commandeth *Timothy*, namely to inſtruct, to teach, to reprehend, reproue, and exhort but by the Scripture? which as the ſame Apoſtle in another place teacheth *Timothy* are able to furniſh the man of God that is to ſay the miniſter of his word to do all theſe things according to his duety. And ſeing S. *Peter* witneſſeth that we are begotten againe into a new life by this ſeed, and being borne are nouriſhed and grow vp by this milke, how can it be that any man without this ſeed ſhould get children vnto God, or nouriſh and bring vp ſuch as are begotten of other. The Kingly Prophet *Dauid* doth witneſſe, that he knew not which way to go if this lampe did not ſhine alwaies before him to direct him in the way.

Acts. 18. 26
2. *Tim.* 4. 2
2. *Tim.* 3. 16
1. *Pet.* 1. 23
1. *Pet.* 2. 2.
Pſalm. 119. 105.

Therefore ſeing the Miniſters of the word are commanded to lead vs in the right way, They ought to be Torchbearers and to cary this light kindled in their hand which may firſt giue light vnto themſelves, and after alſo to thoſe of whom they haue receiued charge to leade them in the wayes of God. And of this office of leading, guiding, and giuing light, come thoſe worthy names and titles whereby they are called in the Scriptures, *Starres of the Heauen*, the *Salt of the Earth*, the *Light of the World*, *Guides of the Blinde*, and ſuch like. But vnleſſe theſe ſtarres do ſhine, and vnleſſe a great deale of light be firſt gathered into theſe Sunnes, as there was in the firſt creation when the Sunne was created to rule the day, if I ſay the Sunne it ſelfe be not firſt lighted and kindled, It cannot ſhine to others, nor ſhew the way by that light it hath not: ſo likewiſe if the ſalt be vnſauory wherewith ſhall a man ſeaſon it. The like may be ſaid of thoſe who are guides of the blind: For as our Sauiour ſaith, if the blind lead the blind they muſt both fal into the ditch.

Apoc. 1. 20.
Mat. 5. 16.
Luke 6. 39.
Math. 5. 13.
Mat. 15. 14
Luk. 6. 39.

And that we may more ſurely be perſwaded of this doctrine, let vs conſider ſome other names and titles (for it were an infinite thing to gather all) whereby their office and dutie is declared, S. *Paul* ſaith that the Miniſter is the *ſteward of God*: and addeth in the ſame place, *A diſpoſer of the myſteries of God*. Therefore both he ought to giue meate to the Lords houſhold in due time, and the houſhold muſt aske theſe Miſteries of the Steward: As the *Egyptians* when they came to the King in the famine, were ſent by him to his high ſteward that had the diſpoſing of the corne. As it is alſo expreſſely ſaid by *Malachie* the Prophet. That the lips of the Prieſt keepe knowledge, and the law ſhall be asked at his mouth, Therefore this ſteward ought to be ſuch another as *Ioſeph* was: that hath

1. *Cor.* 4. 1.
Malach. 2. 7

gathered

gathered together great store of corne, and filled his barns & granaries, and stored the store house of his breast long before with these victuals, that hee may minister to the necessitie & famine of the people. And this is that Scribe which the Lord himselfe doth witnesse to be made ready for the Kingdome of God, that is for the preaching of the Gospell: that is able to bring out of his store-house, as the housholder shall haue need both new store and old. Mat. 13. 52.

To the Ephesians S. Paul saith, that the Pastor and the Doctor were given of Christ, to the building of his body as it were of the temple of God, that this most noble frame, and more marvelous then the most beautifull frame of this world might bee builded. But hee that cannot tell how to handle the tooles and instruments, that hee should occupie for his building, what is hee able to doe worthy the precious foundation whereuppon hee buildeth. The same Paul, as he calleth the Church the building of God, so hee calleth it his husbandry: which although it receiveth increase of the only blessing of God, yet there be some servants set to plant it and to water it. In respect of which watering, in other places also they are compared to the heaven and to the cloudes, and the doctrine with the raine and with the dew. But if these clouds be such as S. Iude speaketh of, *Cloudes without water*: and this heaven such an one as the Lord threatneth in the law to his people when they shall offend him, harder then any yron or steele: how shall the field or heritage of the Lord flourish or bring foorth fruit? But because it were an infinite thing to gather all the names of ministers, which are innumerable: let us leaue the rest and consider onely the name of a Pastor and Sheepheard: For how many things are contained under this one name of a sheepheard. how infinite a care and wonderfull knowledge of diverse and sundry things, namely, that he keep the flock day and night, even with the danger of his life from the wolues, (whereof Saint Paul diligently warneth the Bishops of the Church of Ephesus, that they feed the sheep, rule them with the sheephooke, call them by name, and leade them out to the holsome pastures, and sweet running streames, and after bring them to the fold againe, which that Arch-pastor and chiefe sheepheard did fully and thorowly performe. Furthermore, what learning were it needfull to haue to doe those things which Ezechiel and Zachary require of the Pastors? namely to strengthen the weake, to heale the sick and diseased, to binde the broken, and binde up those that are bruised, to seeke those that are lost, and to bring home againe to the fould those that goe astray. Therefore no man may be chosen to be a Pastor or Shepheard of the Lords flock, but hee that is endued with these diverse and manifold gifts, whose voice may bee in steed of a sheephooke to rule his sheep: at the hearing whereof they may goe in and out: that knoweth what feeding and what water is fittest for the flock: and finally, that perfectly vnderstandeth how to help and heale the weake and diseased.

Eph. 4. 12.

1. Cor. 3. 6.

Deut. 32. 2 Iude. 12. Leu. 26. 19

Act. 10. 28 29.

Ioh. 10. 4. 9. 11. 16. Ezec. 34. 4. Zach. 11. 16.

Neither let any man heere complaine that I am more severe and rigorous then needeth, seeing that which Paul requireth is nothing lesse, that is to say, to teach in sound doctrine, to raise up those that faint, to convict those that resist, to strengthen those that shake and are falling, to breake the proud and stubburne, to allure the godly (by hope of reward) to all vertue and honesty, and to terrify the wicked from sinne, by menacing and threatnings.

For, for the first point, that is of Doctrine, what a man (thinke we) ought to be, that ought to understand that he be able to teach those mysteries, marve-

1. Pet. 1. 12
1 Tim. 3. 16
lous to the Angels themselues, and unknowne in the world not long agoe, of God manifested in flesh, iustified in spirit, received up in glory, and so foorth, as *Paul* most notably rehearseth, and which he declareth, that the good Minister of Christ ought to teach unto the Church. Furthermore, who but a learned man, and well taught and brought up in the schoole of Christ, is able to discerne between sound and corrupt Doctrine? and to giue that as most wholsome food and pleasant waters unto the flock, and that also fitly, according to the variety of divers times? and of the other part to know and perceiue in time, and wisely to avoid false and corrupt opinions, or fooliſh and vaine questions, which as the Apostle saith, like gangrenes doe fret to the ruine of the Church. And doth it not require a marvelous great diligence and singular knowledge in the holy Scriptures to prescribe all orders and degrees of men what they ought to doe, what is fit for every one, and what every mans duty is? to declare the duties of Kings, and Magistrates, to shew the obedience of subiects, to preach the Law, the Gospel, repentance, faith, which *Paul* in *Timothies* person, prescribeth all ministers to preach; and in the persons of the Ancients of Ephesus, wherein taking to witnesse that he had done so, exhorteth them to follow him, and to doe the like? How hard a matter it is to stay those that are falling, by the comfort of the promises, to refresh and ease those that are weary and heavie laden, to raise vp them that are beaten downe to the ground, as it were from the graue againe? These things had need of a heavenly kinde of cunning and knowledge, and of that learned tongue whereby *Esay* witnesseth that he refreshed those that travailed and were weary.

2 Tim. 2. 17
Act. 20. 17.
Esay 5. 4.

But that I be not too long in this matter, and that I omit both many other things, namely those devine and marvelous secrets of the election of the faithfull, and reprobation of the vngodly, how great is that one thing, to bee able to answere when he is asked in all matters what the Lords will and pleasure is, and to be as it were the Oracle of the Church, which it is not possible any man should bee able to doe, without a great and excellent knowledge of the word of God (which onely is left to vs in steed of the Sanctuary, of the Arke and Oracle of God under the law) no more then it was possible to execute the Priesthood without *Vrim* & *Thummim*. Therefore seeing there is so great art required to the gouernment of the Church, and seeing as it is said by one in another case, that it is a peece of worke that had need of many tacklings, helmes, and oares, no man ought to haue the guiding hereof committed to him, but hee that is expert and cunning; neither is it meet to set a boateman or a skuller to it, who by reason of his ignorance in the starres, if he were in the middest of the Sea, could not tell whereabout he were, but should be compelled to crie as it is in the Poet,

O Sirs wee know no East nor West,
Where Sunne doth rise or goeth to rest.

It were more meet to set here to the government of the shippe the cunningest master that ever was, who looking to the word of God in stead of the North starre may bring it with streight and direct course to the haven. Further, it is also to bee considered in this question, that the case is touching the gouernement of the Church, of feeding of the flock of the Lord, of keeping Hierusalem the Citie of our God, of building the temple of God, of the body of Christ, then the which there is nothing more to be esteemed in heaven and earth, that we may the rather determine that such a flock that hath as many

golden

golden fleeces in it, as there be sheepe ought to be committed to the keeping of none, but of a most cunning, painefull and diligent man, and as it were an other *Iacob*. For who is he that were able to answere the Lord for the losse of the least sheep of this flock? at whose bringing to the fould againe after it hath wandred and gone astray, seeing the Angels are so glad of and reioyce, if it were lost would they not in a manner lament, and would not heauen and earth put upon them mourning apparrell for the same? If then we commit this flock unto a sheepheard, that not onely seeketh not the lost sheepe, nor bindeth not that which is broken, but cannot if he would, how many would bee lost, and how greatly doe wee thinke that the Lord of the flock will esteeme so great a losse? What would he say not onely to the sheepheards, but to his Stewards, that had set such an one over his flock. Surely all their iudgement is pronounced by *Ezechiel*, namely, that *both the watchmen that giue not warning of the enemies, and the Citie that setteth such watchmen ouer them shall bee both taken and perish together*: and by our Saviour Christ, saying, that *if the blinde leade the blinde both shall fall into the ditch*. Gen. 33.58 39.40.41. Luk. 15.10 Ezek. 33.6. Mat. 15 14 Luk. 6.39.

Therefore seeing the Bishop must speake and Preach of so heavenly matters by reason of his office, seeing hee is set over the governement of the Church of God, seeing that undoubted danger hangeth over the head both of the Minister and Church of God, if such a one be chosen to rule that is not able: and seeing of the other part, all this fitnesse and ability consisteth in holy knowledge of the sacred doctrine and understanding of the word of God, I thinke it is sufficiently proved that no man ought to be admitted Bishop or Minister, who is not godly and learned.

And if any haue beene otherwise by errour admitted, to be put out againe. For so our Saviour Christ hath already pronounced, that the unsavory salt is to cast out of the dores, and the Prophet *Zachary* prophesied that it should come to passe in the Kingdom of Christ, that they should willingly giue over that office againe, freely and openly professing, thet they are indeed not Prophets but Husbandmen, and that from their youth up they had never beene schollers unto the Prophets, but Neat heards, Potters, Shepheards, Serving-men, and such like. Math. 5.13. Luk. 14.34 35. Zach. 13.5.

Which seeing it is so manifest, and confirmed by so many testimonies of the Scripture that it cannot be denyed, I marvaile that ever it could come to passe in a Christian Church, that so cleere and expresse commandements of God, so profitable for us and necessary for the salvation of the Church, should be broken and transgressed. But they are not onely broken, and that commonly and so often, that for one fit Minister, a man may finde a number of unfit and unlearned; but excuses and pretences are sought to defend this fault withall, as if in manner it were lawfull to do so: And the most heinous crimes that can be, want not their Lawyer and counsell to plead for them: They say that it is evill indeed, but a necessary evill, and must needs be so, nor cannot be otherwise, seeing there be not so learned men as are able to suffice for all the Kingdom; so that the people must either want altogether a Minister, or some must needs be admitted although they be not fit and able. It should seeme by this defence that all those that were learned and fit were already placed throughout the Churches: which how true it is, it may be seene in both the Vniversities, wherein there bee many both of excellent godlinesse and learning which neither are called to the Ministery, nor never shall be, unlesse they go

for it, seek ambitiously after it, buy it and bargaine for it.

But let us put the case they were all placed abroad and that yet still many Churches wanted Ministers, They aske us heere what is to be done? I answer: Surely, even that which our Saviour Christ commandeth his Disciples to do, where the Harvest was great and the Labourers were few: That is to
Mat. 10. 38 say, *That wee pray the Lord of the Harvest that hee would send out Labourers into his Harvest*: For every man may not bee sent into the Lords field to reape his corne because the Harvest is great, but the Lord himselfe is to be desired and prayed, that he would haue a care of his Corne, and provide Harvest men: who setteth no man to doe his worke that is not fit and able for it. Therefore if we be touched with true compassion for the Lords Harvest, fearing least if any storme come, it may sustaine some damage, let us not be carried away with a foolish pitty, to provide for it as we think best (for what were this else but to blame the Lord, as negligent, and not carefull enough for his affaires) but let us keepe that meane and measure which our Saviour hath prescribed us, which is to commend unto the Lord his own Harvest, by our earnest prayers.

And as all men must pray for it: So the Magistrate to whom God hath committed this charge is bound to provide workemen as soone as is possible: They must erect Schooles and Colledges, finde and maintaine Teachers and Readers, that the youth may be taught and made fit for this worke: Finally, they must bestow all their care, thought, study and labour upon this, that this golden Harvest may with all possible speed bee provided for, to pray to God that he would send out workemen: and not to do the diligence for that place and calling whereunto thou art called, that they may be sent, is not to pray, but to mock and tempt the Lord.

Therefore such order is to be taken whereby in these daies the Lord doth ordinarily send out his workemen, or such order being already well taken, is diligently and carefully to be looked unto that it be not neglected. And surely it is not to be doubted, but the Lord will blesse our prayers and our endevours, and send out fit workemen into his Harvest. But in the meane time untill all may be sufficiently provided for, as it was practised in the Apostles time, men must come to the next Churches where the word of God is Preached, and to those places where the Churches are already established, untill such time as more may be set in order: Which things if they were not so cleere and manifest, and if we had not so certaine a rule to follow heerein, yet what necessity is that, which ought to make us breake the expresse commandement of God, to set him over the Church whom the Lord hath forbidden? Is there (as of all other things) a time also to sin? or may we do any thing against the good will and pleasure of God under pretence to help and edifie the Churches, and are we not rather bound to obey that everlasting and most
1 Cor. 3. 8. holy Law: *That no evill is to be done that good may come of it*, and seeke for that
Deut. 16. 20. that is good and honest by iust and lawfull meanes: Although indeed the Church is not holpen by this meanes? but rather much hindred, where that as if they were sufficiently provided for already, they care not, nor think any more of providing fit and worthy Ministers & Preachers of the word of God.

Homilies not to be read in the Church.

BVT to the end we should not thinke but that they were carefull for the Church, they haue found out a marvellous way, whereby appointing Readers

ders to reade ſome part of the Scripture, and the prayers, and the reſt of the ſervice, they ſhould be thought notwithſtanding to make meete Miniſters and Preachers of the word of God: For they haue made certaine Homilies of the Creation, of Providence, of the duety of the Magiſtrate, of the obedience of the ſubiect, and other things which they thought needfull, which they charge them to reade to the people at certaine times, ſuppoſing that by this meanes they remedy that evill of admitting thoſe that be unworthy, which they ſay is ſo neceſſary. A mervailous ſtrange remedy, and never heard of in the Church in the Apoſtles time, and which not onely amendeth not the fault, but maketh it greater, and moſt like to the peece that our Saviour Chriſt ſpeaketh of in the Goſpell whereby the rent is not amended but made a great deale worſe. For who may aggravate this unto him to haue his writings rehearſed, read, and propounded unto the Church? Is uot this proper to God onely that his Word be reade in the Church, and ought not the voice of God alone to ſound and to be heard in the Church? Math. 9. 16

But they ſay theſe are holy meditations to good manners, taken out of the Scriptures, and written by great and worthy men: why then do they not reade alſo the holy Meditations of *Auguſtine*, *Chryſoſtome*, and other great men? why not alſo the Eccleſiaſtical hiſtory which containeth infinite examples of ſingular vertue for men to follow? By which means at leaſt the Lord ſhall be pulled out of his Throne, that (as we ſaw it came to paſſe in that Egyptiacall darkeneſſe of Popery) men may ſit in his place. What then ſay they, ſhall we take away all interpretation of the word of God? ſhall onely the writings of the Apoſtles and Prophets be read, and ſhall not the holy doctrine bee more fully expounded? Shall there be no exhortations nor reprehenſions, as the times of the Church ſhall giue occaſion? yes verily: For I haue declared aboue, that ſuch a one is to be choſen Miniſter, that is able to exhort with ſound doctrine, and to conviuce thoſe that ſpeake againſt it, and do ſuppoſe this to be the ſpeciall duety of a lawfull Paſtor to apply the word of God to his Church, as time and occaſion ſhall ſerue: but to bring in other writings into the Church which containe either generall doctrine, or holy meditations, and are not applyed to the ſpeciall uſe of the Church, as being ſuch which are common to all Churches and to all times, I thinke it is no more lawfull then to tranſlate the glory of God unto men. And if they declare the creation of the world in their Homilies, the dueties of all ſorts and degrees of men, why do they not rather declare it out of *Moſes* and the writings of the Prophets and Apoſtles, then out of their booke of Homilies? Therefore a worthy Biſhop or Miniſter is to be choſen that can interprete the holy Scriptures, and apply it as occaſion ſhall ſerue to the uſe and neceſſity of the Church: not a Reader to rehearſe other mens ſayings and writings, by whoſe ignorance the Church of God may be in danger of their ſalvation.

A Miniſter muſt bee able to teach.

THey haue found out alſo an other remedy for this diſeaſe, which is as ill as the diſeaſe it ſelfe. They giue them leaue to go to the Vniverſity, and to tarry there for three yeares, that after they haue beene diligently occupied for that time in the reading, hearing, and meditating of the Scriptures, they may return againe better furniſhed for the teaching of the Church. But what ſhall become

of the miserable Churches in the meane time if they be left as ships without tackle and furniture, and without a Governour for the space of three yeares fleeting upon the Seas? Is it not to be feared that they shall be drowned, or broken, or overwhelmed, or sinke, being subiect to so many dangers of Pirates, of Rockes, of Gulfes, Swallowes, Sands, Stormes and Tempests? And why are they wise too late in this point, and do not rather send them first to the Vniversity to learne, before they begin to teach? And what an after wit is this, to appoint him to teach, who must after learne even in the Pulpit? True it is we can never sufficiently profite in the Scriptures, and that the best learned of all ought continually and diligently to reade and studie them, whereby they may encrease their strength, and ability for the discharge of their duties, as we
1. Tim. 4. 13. read that both Saint *Paul* exhorted *Timothy* to do, and it appeareth by the Parchments he sent for to Rome, that he did so himselfe.

2. Tim. 4. 13. But this is it that I reproue and find fault withall, that they admit such to the office of a Bishop, that is to say vnto the ministerie, and expounding of the word, who are altogether vnmeete, who vnderstand not the Scriptures, and who take vpon them the place to teach, before they haue learned. The Lord contrariwise would haue his will perfectly known to his Prophets before he send them out to prophesie in his name, which is set forth in the 3. chap. of *Ezechiel* & the 10. of the *Reuelation* of S. *Iohn* vnder a prety similitude of eating, concocting and disgesting the booke and turning it in a maner into their own
Psa. 49. 4. substance and bloud. So also the Prophet *Dauid* witnesseth that he laide to his eare to vnderstand the parable before that he went about to sing it and play it vpon the instrument in the hearing of all estates of the people: declaring thereby that men ought first throughly to vnderstand that which they will take vpon them to vtter vnto others. But this is the nature and propertie of that which is euill, That being once let go it cannot be staid but daily breedeth and bringeth forth many other euils.

Therefore let vs returne vnto the wayes of the Lord and be obedient to his most iust and holie lawes and ordinances: and decree that no man be admitted minister or Bishop who is not so well studied in the holy Scriptures before that he is able also to vtter it both purely and sincerely and faithfully to the profit and edification of the Church. For it is sufficient that he be not dumbe in the Church, but he ought also reuerently to handle the holy Scriptures, and as S. *Peter* giueth warning so vtter them as the word and oracles of
1. Pet. 4. 11 2. Tim. 2. 15. God, that (as S. *Paule* warneth *Timothy*) he may shew himselfe a workeman that needeth not be ashamed of his labour. Nor such as the same Apostle writeth
1. Cor 3. 12 2. Tim. 2. 15. to haue been amongst the Corinthes that build straw and stubble (which the Lord will consume to their losse) vpon the precious foundation, but in a word that they may rightly diuide the word of truth.

Neither am I purposed, here to appoint any manner of making of Sermons, but generally to declare that doctrine is to be referred to the edifying of the Church and that the holy Scriptures are to be expounded simplie, and sincerely, and vttered with reuerence. For some to shew themselues to the people to be learned, stuffe their sermons with diuers sentences out of Philosophers, Poets, Orators, and Schoolemen, and of the auncient fathers, *Augustine*, *Hierome* and others, and those oftentimes rehearsed in Greek or Latin, by which pieces sometime ill fauouredly patched together, they seeke and hunt for commendation, and to be esteemed learned of the people, which also some do

that

that are vnlearned: I call them vnlearned touching the knowledge of the Scriptures who taking vpon them to teach and hauing not their minds wel practiſed with the word of God, no nor as the Apoſtle ſaith, their ſenſes well exerciſed, but alwayes haue been occupied in reading Ethnick writers, they bring forth to the people of that ſtore which they haue gathered together, and play rather the Orators and Philoſophers then Prophets and interpreters of the holy Scripture. *Heb. 5. 29.*

Other ſome vſe I know not what ſtrange kind of interpreting, and peruert the true and naturall ſence of the Scriptures with allegories, and fooliſh and old wiues tales, which *Paule* admoniſheth *Timothy* and *Titus*, are to be auoided, Therefore a great care and reſpect ought to be had herein that the party which is to be choſen, be firſt heard ſpeake by the chooſers: that they may know how he expoundeth the Scriptures before they admit him to the miniſterie of the word and the office of a Biſhop, And thus much for the learning of him that is to be choſen miniſter. *1. Tim. 1. 4. Titus 3. 5.*

Now let vs go forward to other things. For the Apoſtle thought it not enough that a miniſter ſhould be able to teach, who for the maruelous care that he had of the Church, tooke great heed that there were no danger ſecretly hid in ſome part that might hurt the Church, eſpecially in that which this building ſtaid vpon as a pillar. Therfore he giueth warning to take heed, that a Biſhop and miniſter be no new vpſtart in religion, newly drawne out of Idolatry and ſuperſtition, which when it commeth to paſſe muſt needes be ioyned with great dammage and loſſe of the Church. For when a miniſter or teacher of the word of God doth fall, who as I haue ſaid is as it were a piller of the Church, or ſome of the moſt chiefeſt beames whereon the building doth ſtay, It muſt needes be that they which ſtay vpon him being ſhaken with the ſame wind ſhould fall together with it,

Therefore our maſter Builder wiſely and cunningly forbiddeth to vſe theſe yonglings and ſtart-ups to the building of the houſe of God, as green wood which haue not yet ſweat out their moyſture, nor are ſeaſoned by the weather, ſo that it is to be feared leſt that they might be occaſion by their ſhrinking, of the ruine and falling of the building. Therefore they prouide ill both for the Church, and alſo for the parties themſelues, to whom being ſuch, they giue this office, that receiue into the miniſtery ſuch as ſcarcely are crept out of ſuperſtition and idolatry, and make them Captaines and guides in the campe of the Lord of hoaſts, that are ſcarcely to be receiued for ſouldiers: and preferre to the higheſt dignities of the Chriſtian Common wealth, thoſe which are ſcarcely made free from the intollerable ſeruitude and bondage of Popery. Whereupon it commeth oftentimes (which *Dionyſius Halicarnaſſus* witneſſeth to haue happened to the Roman Common-wealth) that wee ſee vncleane caps in the higheſt places: And many (as *Socrates* in *Plato* complaineth of Athens) take in hand the gouernement of the Church, who haue yet their ſeruants haire growing ſtill in their mindes: that is to ſay, whoſe ſervile and ſlaviſh conditions do ſtill remaine. *1. Tim. 3. 6.*

And ſurely we aboue others haue more cauſe to complaine of ſo ſhamefull an abuſe, who perceiue at the laſt, to our great coſt, how great a matter it is to haue neglected this holy wiſedome of the Apoſtle. For if any thing elſe, ſurely this hath been a great hinderance to the eſtabliſhing of Diſcipline in our Church; That theſe new vp-ſtarts in religion being preferred to the miniſtery,

and

and to the highest places, were loth to be brought from that kinde of life whereunto they had been of long time accustomed. Being acquainted with a profitable and gainfull Priestbood, they abhorred the meane estate of the ministery: being delighted with the pompous shew of the ambitious Hierarchy and Prelacy of the Romish Church, they could not away with the severitie and rigor of the reformed religion. And having used many yeares so many ceremonies and trifles, and all that stage-like shew of the Papacie, which seemed to them to carry a goodly glosse of maiesty and honour, they despised the simplicitie of the Gospell.

How much better therefore were it, and fitter for the edification of the Church, if these beames had been suffered to haue sweat out their iuyce and moysture, and had not been occupied so greene in the building of the house of God, whereby they threaten some feare of fall and ruine? we leaue not so easily our acquainted kind of life: especially if it be ioyned with Idolatry and superstition which is borne together with us, and which we suck with our nurses milke. The remembrance and longing for of our old kinde of life commeth often to our mindes, so that it is needfull to vse great labour and diligence to the changing of the whole state of our life. Therefore the Lord commanded in the law, that if any man had saued the life of a woman of any of the idolatrous Nations being taken prisoner in the war, and had a minde to marry her, being converted to the faith, that hee should grant her first a certaine time to bewaile her Country, her Parents and her friends, and see that shee should shaue her head, and pare her nailes, and put off the garment that shee was taken in, and finally that he should first suffer her in a manner to bee buried touching her former life, and to be raised vp againe into a new life and profession, and as it were to be new borne againe of other parents, and in a new Countrey, before hee ioyned himselfe with her, or tooke her to be his wife. How much more ought they that are to be made Masters and teachers of a new religion (especially having been priests and teachers of Idolatry before) to haue been suffered first to haue bewailed their old liuings, ease, profit, and commodities? for how often (thinke we) do they remember the commodities of their former life? and how often their old ease, pompe and estimation with no lesse longing for, then if it were for their countrey and for their parents? And as for their haire it is rather to be let grow then to be shaven, for this they were accustomed to.

Deut. 22. 12. 13.

But the garment they were taken in should haue beene changed, and their ravening nailes pared, whereby they were wont to take and scrape on every side vnto themselues: finally we should haue let them first in a manner to haue died, that after as it were by a new birth they might haue beene borne againe of new parents, and in another Country. For if he hath been at any time not onely an Idolater, but also master and teacher of it, much more heede is to be taken in this case, and so much the more carefully and painefully must he be clensed and purged, how much more fouly he defiled himselfe with all kinde of filth and uncleanesse: for so the law of God doth command washing and clensing to be vsed according to the kinde of their pollution and uncleanesse. For he is more easily purified and clensed that had onely touched the vessell or garment of an uncleane person, then he that was infected with leprosie, for the leaprous man euen after the disease was healed, yet was he not suffered to enter into his tent for seven daies. And after when it appeared manifestly that hee

Numb. 12. 14.
Leu. 14. 8.

was

was recouered yet was he shauen, washed, and purified.

But what more foule and shamefull leprosie can there be then that popish priesthood? So that in this case we ought to use no lesse labour in clensing and purging them, then in the other, yea so much more by how much the leprosie of the minde is greater then the leaprosie of the bodie. Therefore this leaprous Priest although he were cured and healed, yet is he to be seperated from other men, and to be shut up for a time, both for the shame of so filthy a disease and for feare it breake not out againe to the danger of others. After, if it appeare indeed that he is recovered: he must put off his cloathes and be washed, shaven, and purged by Sacrifice.

Of which so diligent purging and cleansing the Papists themselues put us in minde, whereas they (to honour their Priesthood, when they disgrade any of their priests) make him put off his cope, or vestiment, his surplice, or albe, his square cap, and his other garments, that were polluted with leaprousie; they pare his nailes, and rase his crowne, lest peradventure there should some infection yet secretly lie hid in those places where his disease first appeared. This their diligence and labour we ought to haue followed in the conuicted popish priesthood, and haue taken all the garments from it, and not onely washed them; seeing the leprosie had spread it selfe euen upon them, but as the law prescribeth to haue burnt them, Leu. 13. 32.

The nailes thereof should haue been pared and (which thing onely we did as we ought) the crowne rased, least that any moisture or fatnesse of that oile might remain. Then we should not haue had at this day so great contention for their filthy garments. But it hath come to passe by the ignorance of the Priests (when they were not able to iudge according to the Law, what were cleane, and what were uncleane, and thought that the leprosie had not spread it selfe upon the garments) that they haue not condemned them to be burnt, but to be washed onely: the filth whereof no art or cunning of the fuller is able to wash away. But this in the way of digression, yet I trust not unprofitable.

Now let us returne to our purpose: and conclude that for such causes as haue been alleadged, we ought to obey the Apostles touching these Novices and green knights, and not admit them to the ministery of the word. And these are those things which are required of a fit Bishop, and which especially the posers and examiners ought to haue respect unto.

For whereas the old Canons require that he be of a certaine age, surely the choosers ought wisely to consider of it: for it is not almost possible, but by the singular and especiall grace of God, that youth should bee so well otdered and governed, that the want of yeeres appeare not in some youthfull trick or toy, that may dishoneste the sacred office: notwithstanding seeing the Apostle giveth no precept nor commandement touching age, yea rather forbiddeth any man to condemne and despise *Timothy* and *Titus* for their youth, godly and learned young men are not to be kept back from this office. For sometimes these first fruits are consecrated to God, and then commonly they are more holy then the rest of the lumpe. And as the poet saith;

Sometime on young mens heads doth grow the hoary heare,
Before by nature it be time, for them such crowne to weare.

That is to say, they are hoary haires of godlinesse and holinesse, yea and sometimes also hoary knowledge, as it appeareth in certaine notable examples of *Daniel*, *Timothy*, and *Titus*, and some other which are worthy examples for young

men to follow, often times alſo they are more inflamed and ſet on fire with that heavenly fire of the zeale of God then other, and I know not how, but theſe firſt fruits of the ſpirit are often times more holy, and theſe firſt begotten gifts of the Holy Ghoſt are more ſtrong and mighty. And thus much of the particular election of Biſhops and Miniſters.

The maintenance of Miniſters by the Church.

NOw let us begin a new and ſpeake of their ordination, I ſaid before that all the offices of the Church are to be ordained and appointed to certaine places and perſons, where and amongſt whom they may exerciſe their office.
1. Tim. 5. 17. 18. 1 But the ordering of Biſhops hath this thing particular in our times (for whereas in times paſt this was common to them with the reſt of the ancients, that was for a ſingular reſpect and eſpeciall occaſion of that time) that of their appointing and ordination to a certaine place and flock, which they ought diligently to defend and looke unto, certaine profit and commodities do depend, whereof they may liue, and whereby they may bee ſuſtained and nouriſhed: whereof I ſhall neede to ſpeak more at large that all men may underſtand that they are bound by the Commandement of God to performe this duty to their Biſhops and Miniſters, and that I may repreſſe the covetouſneſſe of ſome men which haue never enough,

And firſt of all wee muſt remember here that which was proved before, that Biſhops, that is to ſay miniſters ought to giue themſelues continually to praier,
Acts. 6. 4. and to the adminiſtration of the Word, and not ſuffer themſelues to bee called from doing that their duty by any office, be it never ſo honourable, either in the Church or in the common wealth. For thoſe idle bellies that will do none of their duty, ought alſo to haue no duty done to them againe, but they are ra-
2. Theſ. 3. 10 ther to be dealt with, as *Paul* commandeth the Theſſalonians to deal with thoſe that liue diſorderly, that is to ſay, that they that labour not ſhould not eate. But and if they be ſuch as doe their duty, and refuſe to deale with the affaires of the common-wealth (the handling whereof might be honourable unto them) for the Churches cauſe, how great wrong were it to ſuffer ſuch men to bee poore and needy, and compelled to ſeeke their living by ſome handicraft or occupation, whereby they ſhould be no leſſe hindered from doing their duties, then by the honourable charges of the Common wealth. And ſeeing they are day and night carefull for the Church, and ſetting all other things aſide wholy thinke how they may defend it, and promote the ſalvation thereof, what can bee no more iuſt or equall, then that they againe ſhould be neglected of thoſe for whoſe cauſe they take ſo great paines. For who did ever (as Saint *Paul*
1. Cor. 9. 7. notably handleth this matter to the Corinthians) goe to warfare of his owne charges? who planteth a vineyard and eateth not of the fruit thereof? or who feedeth a flock and eateth not of the milke of it? But the Church hath many mortall enemies, and continuall war with them without any peace or truce, and the Biſhops be they that take upon them and ſuſtaine theſe enmities for the Churches cauſe, and ſtriue to the very great danger for the ſalvation thereof
Eph. 6. 12. with moſt mighty Princes and Potentates, as Saint *Paul* calleth them, and the monarch and Prince of this world. For how often thinke wee even for this cauſe are they aſſaulted, becauſe they defend the Church? how many dangers doe they put themſelues into, and with what fierceneſſe think wee doth the

enemies

enemies pursue them, knowing that many are preserved by their life. Therfore they, that would ſuffer this their Souldier or Captain to die for hunger, were they not worthy to fall into the hands of their enemies? And what vineyard is there ſo painfully trimmed and dreſſed of the husband man, as the Churches are dreſſed of their husbandmen? how carefull are they in planting? what paines take they in pruning and cutting off, and other ſuch like toile and labour? if then being ſo well dreſſed it ſhould not nouriſh the husbandman that dreſſed it, might they not worthily complaine of it, as the Lord by the Prophet *Eſay* after an othet ſort complaineth of his vine? Seeing alſo there is nothing more reaſonable, then that the ſheepheard ſhould feede of the milke of his flocke, ſhould not thoſe ſheepheards bee fed with the milke, and clothed with the fleece and wooll of their flocks, who ſuſtaine for the flockes cauſe the aſſaults of moſt grievous wolues, and watch for them day and night, ſuffering the parching heate and chilling cold for their cauſe, who feede them, overſee them, and ſeek them, and often times put their life in extreame danger to defend them.

Eſay 5.

Act. 20. 20.

Neither are theſe things ſpoken and grounded onely upon human and naturall reaſon, or handled according to mans iudgement onely, but this is Gods ordinance and appointment: and groundeth upon the lawe which forbiddeth to mouzell the oxe that treadeth out the corne. For God in making that law had not ſo great reſpect to oxen and beaſts as he had to men: For he teacheth us thereby that the ploughman may comfort himſelfe in his troubleſome labour with the hope of fruit; and that the harveſt-man ought to bee partaker of his hope: and finally, that euery man ought to liue of his labour. Yea further the Apoſtle plainely addeth, that as they that miniſtred the holy things under the Law, did liue alſo of the holy things, and they that ſerved the Altar were partakers of the offerings of the Altar, ſo the Lord did alſo appoint it, that they which preach the Goſpell ſhould alſo liue of the Goſpell.

1. Cor. 9. 9.
Deut. 25. 4.
1. Cor. 9. 13

And in the fifth chapter of his firſt Epiſtle to *Timothie* he alledgeth both theſe Teſtimonies: that of the Law, and this of the Goſpell in the ſame place to proue, that the Elders that do rule well are to be prouided for: for ſaith he, it is in the Scripture. *Thou ſhalt not mouzell the Oxe that treadeth out the Corne:* and againe, The workeman is worthie of his wages. For ſo the Euangeliſts do rehearſe, that the Lord when he ſent out his Apoſtles to preach the Goſpell and commanded them not to be carefull for their meate or apparell, tolde them that the workeman is euery where worthy of his hire: and therefore into what Cittie ſo euer they ſhould enter, if there were any man worthie, he commandeth them to go to his houſe and to tarrie there, vntill they departe, vpon which ordinance of God in the old Law, and of Chriſt in the new Teſtament the Apoſtle grounding, ordained in the Church of the Galathians that he that was inſtructed in the word of God, ſhould commnuicate all his goods with him by whom he had been inſtructed. And further addeth (as one that did foreſee the manifold pretences whereby couetous men notwithſtanding this law would go about to defraude them and mocke the Lord) that the Lord cannot be mocked: declaring that it ſhall come to paſſe that if they do not ſow to the Spirit, but ſow all her ſeed to the fleſh, they ſhould not looke at all to reap euerlaſting life of the ſpirit, but corruption and deſtruction of the ſeeld of the fleſh wherein they had ſo plentifully ſowed and ſcattered, whereof I thinke it is manifeſt that the Biſhop ought to be liberally prouided, for by the Churches, leſt they be compelled moſt injuriouſly by reaſon of their neede and po-

1 Tim. 5. 18

Mat. 10. 10
Luk. 10. 7.

Gal. 5. 6.

Gal. 5. 7. 8.

verty to diſtract their ſtudies, and to be hindred in the doing of their duety, by exerciſing of other occupations: which cannot be otherwiſe (if they need) ſeeing they as well as other men, are commanded by the Apoſtle to nouriſh and to looke to their family, and as well as other to be eſteemed Infidels by the
1. Tim. 5. 8. Apoſtles precept, if they provide not for their own, eſpecially for their own houſhold.

And although it be not eaſie to ſet a certaine rate how they ſhould bee provided for, by reaſon of the great diverſity of times and perſons, yet generally it may be ſaid that we ought not to deale with them ſparingly, covetouſly and pinchingly, but contrariwiſe, friendly, gently, and liberally. For if we haue received the Goſpell of Chriſt with that minde we ought, we will alſo make much of the Miniſters of the ſame, which minde and affection *Paul* himſelfe, teſtifieth that the *Galathians* had towards him, who ſaith, that he *was received of them as an Angell of God, yea as Ieſus Chriſt himſelfe*: So that they were ready to haue beſtowed their goods, yea (if it had beene poſſible) to haue plucked out their own eies to haue done him good. Therefore it is plaine enough of that which hath beene ſaid that Biſhops, that is to ſay the Miniſters, ought to haue an honeſt, reaſonable and commodious living to maintaine them, that they may more freely apply themſelues to their Vocation and Calling.

But this heavenly, holy, and moſt righteous Law, as it is tranſgreſſed by the pompe and ſuperfluity of a few, ſo much more by the want and need of a great number which ſurely is ſo great, that I am aſhamed to ſpeak of it: yet it muſt needs be ſpoken, and the diſeaſe diſcloſed and freely declared what and how great it is, that we may thinke and be carefull to provide ſome ſpeedy remedy, although I am afraid that the diſeaſe already be ſo great, that in vaine we may ſeeke for remedy, and giue medicine to that which is paſt remedy, which *Hippocrates* forbiddeth. For what remedy may be found in ſo troubled and confuſed a ſtate, where it wanteth not much that the Miniſters go a begging, as in times paſt the Popiſh Prieſts were wont to do? And they that are charged in many places with the Cure of the Church, are almoſt in worſe condition then any hired ſervants, then ſhepeheards, or labouring men? who beſides their meate and drinke, haue ſomething given them to cary home towards the nouriſhment of their houſe and family, whereas the Teachers of many Churches haue ſcarcely to finde them meate and drinke.

The cauſe of which ſhamefull beggery, is a certaine prophane ungodlineſſe, ioyned with an unſatiable covetouſneſſe. whereby many neglecting Religion, the ſeruice of God, and the ſalvation of men, looke to their own profite onely, and rake to themſelues all that they can, without reſpect of right or wrong: So that they had rather all Religion were baniſhed, that all opinion of worſhipping and fearing God were aboliſhed, that all faith in Chriſt, and hope and looking for everlaſting life were forgotten amongſt men, then to maintaine it with any peny of theirs. Yea further, they will not onely giue nothing to the maintenance of the Miniſtery (which being in good eſtate, the other forenamed vertues do flouriſh, and likewiſe fall away by the ruin thereof) but moſt uniuſtly ſcrape unto themſelues that which was liberally given by others, and ſpoile the Church, robbing her of her goods. For how many Churches bee there which ſometimes were able to haue maintained ſufficiently and honeſtly a godly and learned man to teach them the Goſpell, which now are ſcarce able to finde a Reader and Service ſayer, by reaſon that thoſe goods are taken away

by

by impropriation, as they call it (that is to say by an improper and no right title) and distributed into many parts: wherein we shew our selues more barbarous, covetous, and ungodly, then all Nations haue done from time to time, which haue alwaies beene carefull and are to this day, for maintaining amongst them the manner that God ought to bee served by, and withall to keep and mainetaine their Priests.

So we read in *Genesis*, that *Pharaoh* provided for the Priests of Egypt: And in the story of the Kings, that *Iesabel* provided for the Priests of the Groues, and that with such loue, care, and affection, that foure hundred of them were nourished at her Table. And *Pharaoh*, when the rest of the Egyptians for famine were compelled to sell their flockes and droues, and even their lands and possessions for corne, untill that at the last all the Country by this meanes was come into the Kings hands, he suffered not the Priests to sell theirs, neither would he encrease his treasure by their losse and hinderance: But contrariwise ordained that they should be provided for, giving them even that which was his own. So likewise all other Nations and Kingdoms provide for their Priests and Religious men, and thinke that God would bee grieuously offended with them, if they should neglect them. Gen. 47. 12. 1. King. 18. 19.

And we see how beneficiall and liberall Papists were to the maintaining of Idolatry and superstition, for it is almost incredible what cost they made upon their Idolatry, and that shew and shadow of Religion, which they had: And how costly and sweet odors they bestowed as it were upon the dead corps of Christ? But we forsake him aliue and raised up againe: So that it is to be feared that hee will one day upbraide us with his poverty, and need, and complain that we left him naked, hungry, thirsty and forsaken, without help or succour. But he is not onely forsaken, being naked; But even robbed of that apparell which he hath: So that it appeareth that some men thought to crucifie him againe, when they thus parted his garments amongst them, and cast lottes for his coate. But although there be many waies of spoyling, yet me thinkes none more grievous then impropriation (the onely name whereof, declareth how litle right there is in it) which is the translating and the alienating of the goods of some Church, to another that hath no right unto them.

But seeing this whole matter, of the most unworthy spoiling and robbing our Church, is fully handled by that worthy and learned man master *Bucer* in that booke of his which I named in the beginning, and seeing that in the same booke, hee handleth not onely impropriations, but also first fruites, which is a certaine kind thereof, presentations, collations, resignations, and divers other kinde of robberies, I had rather these things were sought for in the learned writings of that worthy man, that the matter might carry more credite and authority with it. As for me, I lament with him this miserable state of our Church, which almost in every place is destitute of fit Pastors and Ministers, seeing no man is willing to take that condition, whereby after hee hath taken never so great paines, he shall be scarce able to maintaine his life. Neither is it destitute onely at this present time, but it is to be feared, that it is alwaies like to bee so heereafter, and that the study of Gods word shall be neglected. For no man will willingly follow that trade of life, wherein he hath onely no hope to liue honestly and with some commodity, but wherein (besides the infinite travell, and greiefes that follow that profession) he shall be afflicted also with need and poverty,

And if we had not rather be wiſe by our own damage and loſſe then by other mens, the ruines of the Churches round about us might ſufficiently teach us, how dangerous this ſpoiling of the Churches goods is, and this neglect of maintaining the holy Miniſtery. Therefore if we provide not otherwiſe, let us aſſure our ſelues that even this fault doth threaten the undoubted ruin of the Church, and that ſo worthy gueſts as the Preachers of the Goſpell cannot long tary in an Inne where they be ſo ill received and entertained. And if wee compell them to leaue us, ſurely they will take away with them that peace and bleſſing which they brought, and which wee may truely profeſſe came into England with them. Therefore let us not ſo lightly eſteeme the great care that the Lord hath over us, in feeding, overſeeing, and ruling us by his ſervants, leſt at laſt he break his Shepheards hooke in his anger and caſt away all care over us, and go his way: and leaſt that being provoked with this thirty pence (a notable hire that we pay him) hee leaue us and depart in his anger (as ſometimes he threatned the Iewes) not caring any more whether the broken be bound up, or the loſt be ſought againe.

Zach. 11. 12. 13. 14. 16.

Therefore let us at the laſt amend this ſhamefull neglect of the Miniſters of the word of God: and ſeeing as the Apoſtle ſaith, they ſow ſpirituall things to us, and ſuch as belong to everlaſting life, let us not thinke much if they reape carnall things of us again, and ſome commodities of this preſent life: yea rather ſeeing this is a moſt gainfull husbandry for the Church, of this ſo vile ſeed to reape thoſe moſt pretious fruits of the Spirit, *Loue, Peace, Ioy, Long ſuffering, Goodneſſe, Faith, Meekneſſe, Temperance*, and at the laſt that golden harueſt of life everlaſting, let us ſow plentifully and with good courage, that we may reape a more plentiful harueſt. Neither let us now be more wearied with ſowing, whiles it is ſowing time, then we will be weary hereafter when harveſt ſhall come, in reaping and gathering moſt pretious fruit in our barnes. Therefore let vs embrace the miniſters of the Goſpell with all loue, kindneſſe and dutie, and that ſo much the more liberally and plentifully, for that whatſoeuer is beſtowed upon them, even to a diſh of cold water, ſhall not onely be much more richly requited and recompenced againe, but accounted even as it had been beſtowed of Chriſt himſelfe. But we ought not onely to lay our cloth, and ſpread our table for Chriſt, whom we haue bidden unto us (as *Simon* the Phariſee did in S. Luke) (if we would haue him know that he is welcome to us, and that wee loue him with great affection) but alſo embrace him and kiſſe him, and waſh his feete with water, and annoint his head with oyle: and finally, to receiue with all ſervice and dutie ſo worthy a gueſt, as both becommeth his honour and alſo is meet for the great loue we beare unto him. And this is the dutie of all men. But Kings that are wont to receiue no man of any countenance or eſtimation, but honorably and with great magnificence, and their equals with more princely port, and ſtately manner, how ought they to take heed that they be not too pinching and ſparing, when they receiue Chriſt the Lord (the King of heauen and earth, of whom they as vaſſals hold their kingdomes and Lordſhips as of fee) nor commit any thing that may offend ſo noble and worthy a gueſt, and rather bee carefull that all things heere bee magnificall, gorgeous and Princely.

Gal. 5. 22.

Gal. 6. 9.

Mat. 10. 41 42.

Luke. 7.

Exceſſiue wages of the miniſter refuted.

BVT I would not that any man ſhould think I ſay thus as if I thought vnder pretence of *Chriſt* nothing could be too much that were beſtowed vpon Biſhops

ſhops and miniſters, or that I would haue them made drunke with the delights and pleaſures of this world, who ought to be an example to other men of continency, frugalitie, and all moderation of life, but onely that I would haue them receiued as the embaſſadors of Chriſt, for the honour of their maſter, honeſtly and liberally, that we put not them down to the meany, to eate with the ſhepheards and hired ſeruants, nor forget thoſe that labour in the Lords worke, as *Moſes* gaue the Iewes warning, touching the Leuites, ſeing we ſit all of vs by the bleſſing of the Lord quietly and in peace euery man vnder his oliue tree & vnder his vine, and gather in our haruеſt and our vintage: ſeing I ſay we enioy theſe commodities we ought not to deale couetouſly, ſparingly, and niggardly with them, but louingly, liberally & bountifully, that they may liue honeſtly and commodiouſly of their labours, that they may nouriſh and maintaine their houſe and familie, that they may prouide themſelues ſuch neceſſary helpes as they ſtand in need of for their vocation and calling, yea and ſtirder that they may be able to relieue and ſuccour the poore and needy, for this is the right way to preſerue the miniſtery, that both it become not vile and contemptible through pouerty and miſery, neither that it wax wanton and prophane by great exceſſe and abundance, For as it is a ſhame for the Churches to ſee their miniſter in miſerie, through need and neceſſitie, ſo it is to be feared leſt they wax wanton by too great plenty and riches.

For ſurely it was a right heauenly voice and ſpoken as an Oracle of the maner of gouerning the Church, which the ſtory of the primitiue Church rehearſeth was hard from heauen in the time of *Conſtantine* the great, that godly Emperour that is to ſay, that the Church was poiſoned with riches. For ſo it came to paſſe that they fell from labour to idleneſſe, from temperancie to exceſſe and wantonneſſe, from the meane eſtate of Biſhops and miniſters to affect and deſire to imitate and follow the magnificence and maieſty of Lords and Princes, hereof commeth their ſiluer and gilted Croſiers whereby they imitated the ſcepters of Kings: hereof they got them miters: as Kings haue their crowns: hereof alſo becauſe the noble men kept great traines of ſeruants that they might be the better able to ſerue the common-wealth in time of need, they would alſo haue their traines and began to be delighted and to take pleaſure in an vnprofitable number of ſeruants and waiting men: to adorne and ſet out their cupbords with ſiluer veſſell, and plate of gold, to array themſelues in coſtly apparell (for now a dayes a man may ſee them that weare ſoft apparrel not onely in Kings courts, as our Sa. Chriſt ſaid but euen in the Church) to be called honourable Lords to ſit at the right hand of Kings and Princes, to ſend them gifts and preſents: to bid them to their banckets, and both ſeeke and maintaine their honour and eſtimation, by a certen courtly pompe and ſhew. This condition I not onely wiſh not to our Biſhops, but iudge & eſteeme it altogether intollerable and by no meanes to be ſuffered as a meanes to hinder their labour and diligence in their office, as a meanes to make them wanton, laſciuious, and proud, and agreeth not with that mean eſtate that ought to appeare in Biſhops, but is moſt contrary both to the ordinance and alſo to the examples of Chriſt our Sauiour and of his Apoſtles. *Math. 11. 8*

Pompe in the miniſters reproued.

NEither in my Iudgement may any Church be eſteemed well enough reformed, that euen in this behalfe doth not obey to the expreſſe Commandement

dement of God, and take away all this vaine pompe and ſhew, and make the Biſhops be content with the meane eſtate of their place and calling making them able to bidde the poore to their table, and the baniſhed for Chriſts ſake, but not to bid Kings and Princes: calling them the ſeruants and Miniſters of Chriſt, and not honorable Lords: being carefull that they may be ſuch as may ſhine in godlineſſe, learning, modeſty, temperance, continencie and all example of good life: not with gold and ſiluer, with traines and troopes of men, and Lordly port and courtly ſtate of honour. Theſe are the right ornaments of Biſhops whereby they may procure to themſelues an honeſt report, with credit and authority in the Church of God to their miniſtery, whereby alſo they may preſerue and maintaine the ſame. Therefore let us not take too much pleaſure in the outward beautie and faire ſhew of this pompe and glory, but let vs ſee if there be any vſe and profit of it, deſire rather that which is profitable for others, then that which ſerueth onely for a vaine ſhew. For as the Poet ſaith,

Seeke not the thing that faire is to eye,
But rather that the Citie may line by.

But the Church liveth not by this pompe and ſhew, nor hath no need of it: but of godlineſſe, learning, ſimplicitie and modeſty, by which things Chriſt would haue his kingdom enlarged.

And I pray you how doth this moue the mindes of men to go to the Church with a great traine of men before him and after him, as the Biſhop that *Euſebius* ſpeaketh of in the ſeuenth booke of his eccleſiaſticall hiſtory, to go to the pulpit with officers afore him making roome for my Lord, to preach in a Rochet and a faire ſquare cap, leaning vpon a cuſhion of cloth of gold? Theſe things may delight the eyes for a time and the outward ſenſes take pleaſure in this vaine ſhew, but I ſee not how the mind is more eaſily taught, beaten down, or raiſed vp againe by this meanes. For it muſt be a certen heauenly power ioyned with a pure, learned and ſimple interpretation of the Scriptures which muſt worke theſe things, which are Iewels more meete to ſhine in a pulpit, than ſiluer or gold.

Plinie ſhewing the cauſe of the fruitfulneſſe of the Roman feeldes in times paſt, more elegantly indeed then truely, Then (ſaith he) when the feelds were tilled by Emperours, it is like that the earth reioyced to be plowed with a ſhare bearing a lawrell garland vpon it, and to be tilled of ſuch a plowman who had before triumphed. More pretilie, I ſay, then truely, for that is better for tilling of the earth, that the plough ſhare be ſharpe, then that it be crowned with lawrell garland and that the ploughman be diligent rather then ſuch a one as had entred the citie in great pompe and triumphe. Which alſo the ſame author correcting himſelfe addeth after in the ſame place, ſaying, Or els this might haue been the cauſe of the fruitfulneſſe of the feeldes then, that thoſe worthie Captains and Emperours handled their ſeedes as carefully as their battels, and were as diligent ouer their feelds, as ouer their tentes. Or elſe this, that all things ſpeede more happily which are done by them who are honeſt & vertuous, becauſe they be alſo done more painefully and with greater travell, which ſurely me thinketh is the very cauſe of the fruitfulneſſe of the Lords field. And that then it yeeldeth the beſt fruit, and as it were a golden harveſt, when it is diligently, carefully, and painefully laboured and tilled, when there is a great and a carefull heede taken of the ſeedes, when the Churches are looked

unto

unto with as great diligence as the camp and army is watched in the fields: and finally, when they are laboured by honest men. For neither doth the ground respect the lawrell garland upon the plough share, nor whether the ploughman weareth rich and costly embroidred garments, but would haue him painefull, labourſome, diligent, and full of travell: neither doth the Church looke for this outward pomp and ſhew in her Biſhop, but for faith, diligence, labour, good and precious ſeeds, honeſt, buſie, and painefull hands, and had a great deale rather haue her husbandman godly, learned and diligent, then mitred and Rocheted: whereupon it commeth to paſſe that when the field of Rome was plowed and tilled by *Serranus*, and *Cincinnatus*, and ſuch like worthy men, and the Church by *Paul* and *Peter*, and ſuch like, the encreaſe was very plentifull: But now as far as we are gone from their example and paines taking, ſo much are our Churches behinde and inferiour to the fields of Epheſus and Antioch.

Therefore it is the duty of all godly Biſhops who deſire to ſerue the church, and to be well eſteemed in it rather for their godlineſſe and learning, then for their pompe and ſhew, ſeeing they haue already declared that the Goſpel is dearer unto them then all the commodities of this life, that if they will diſcharge their duty, they would better finiſh and make perfect that which they haue already well begun, and even willingly for the reſt of the Goſpell, which yet we want touching Diſcipline, once againe leaue and forſake that pompous ſtate and dignity, and be more carefull for the glory of God, the ſalvation of the Church, and keeping a good conſcience unto themſelues, then for keeping or maintaining this falſe ſhew of honour and glory, and the vaine names of titles and dignities, and returne againe to the worke of the Miniſtery, and not (as in a ſence ſomewhat divers from this the Apoſtle warneth the Galathians) *Gal. 3.3.* *finiſh in the fleſh which they haue begun in the ſpirit.*

I know indeed how hard it is to perſwade them which haue once taſted of this ſweete inchanting cup: but ſeeing both the commandement of God, their owne calling and vocation, and the profit and commodity of the Church doth require it, It becommeth them for the godlineſſe they are of, and for the life they haue ſpent in the profeſſing of the Goſpell, to leaue all for Chriſt and the Goſpels cauſe, and to follow him whither he calleth and leadeth them, and as they in a manner firſt taught and preached unto us the doctrine of the Goſpell, ſo they would be the firſt authors to bring in the Diſcipline of the Goſpell, and uſe their eſtimation, credit and authority not to the overthrowing of the truth of God, but to the eſtabliſhing and preſerving of the ſame. But if there be any (for I cannot but hope well of many, eſpecially of thoſe who haue ſeene other reformed Churches) but I ſay, if there be any, who either for covetouſneſſe, for ambition, or becauſe they thinke this lordly ſtate tollerable in Biſhops, will by no meanes be perſwaded to reſt and quiet themſelues in that meane eſtate which becommeth the men of God, they are to be compelled even againſt their wils, and to be forced to return againe to the firſt and right inſtitution of Biſhops.

And ſureiy if we ſearch the fountaine and originall of theſe great riches, we ſhall finde that they neither in the beginning got this wealth by any right, nor yet keep it to this day: not onely becauſe they doe no duty of a Biſhop or Miniſter, but alſo becauſe they wrongfully uſurpe that which belongeth unto others. For a great part of their goods is that which in the beginning was given for the releeſe of the poore; which was committed as an almes unto the Biſhops;

shop; which as it appeareth by the old Canons he should distribute by his aduice, and the consent of the company of the Elders. But after when they had abolished the power and authority of the Elders, and ruled all things alone according to their owne conscience, they made themselues those poore men, and sooke almes to their owne use, and so grew rich and wealthy, by the want and necessity of others.

Another part which they haue belongeth to the ministers of other Churches, which was united to the Bishopricks by Impropriations: beside proxies and other tolles and fees, which they take of the Ministers: Therefore what right haue they to usurpe that as their owne, which was given in times past for the maintaining of Ministers in other Churches? Therefore when they haue restored unto the poore and to other ministers that which is their owne, if yet they haue more then is meete for a Bishop, let them bestow it on other their poore fellow ministers: who in many other places want necessaries by reason of the pouerty of the Churches which they serue: that at the last being content with an honest and reasonable living, they may returne againe to their originall and first beginning.

These words of diminishing the pompe and wealth of Bishops, as it displeaseth some, who thinke that some credit and authority is gotten to the gospell thereby: so it pleaseth very well those that think this will bee profitable for them, and doe already gape for this prey, and hope for this great inheritance. For they thinking that we seeke onely that the Bishops might bee put downe, waite for the like prey by their putting downe, as they had sometimes at the overthrow of the Abbies. For as for religion, they care not what become of it, so they may wax wealthy by sacriledge and robbery, and would not stick (if it were possible) to crucifie Christ againe, that they might cast lots for his coate, and deuide his garments among them; for this our age hath many such Souldiers, many such as *Dinis* the King, or rather the tyrant of *Syracusa* was, who thinke that a goulden gowne is not fit for God, neither in Sommer, neither in Winter, and yet that it will serue them well at all times and seasons. But if they marke diligently what I say, they shall well perceiue that I fauour not in any respect, their covetousnesse and greedy desire. For I speake not heere of spoiling the Bishops, or robbing the goods of the Church, and giving them away to most vnworthy men, but rather that the need of a great number may be releeved by the abundance and excesse of a few, that hospitals may bee maintained and provided for: and (which is the chiefe) that the ministery may be established and maintained thorowout the Realme, so that by these words, they haue no occasion to hope or looke for any thing, but rather to feare they loose not that which they haue, if at any time they haue gotten wrongfully into their hands the patrimony of the Church. For they must either restore it againe, that the Church may be provided for of worthy teachers, or else make themselues guilty of the losse and destruction of so many soules, as by their meanes are destitute of a minister, and shall perish in their ignorance. But seeing this place hath been handled now fully enough (as I suppose) let us conclude that which I purposed in the beginning: namely, that the Churches ought to provide for the ministers, and that in such measure that they be not hindered from doing their duty, either by need and poverty, or by wealth and abundance, that they be not despised through need and necessity, nor waxe wanton by excessiue riches,

A way for the maintenance of the Miniſtery.

AS for that point by what meanes this ought eſpecially to be done, we muſt underſtand that, that which was commanded in the Law touching the giving the tenths to the Prieſts and Levites, bindeth not us preciſely to the paying of tenthes: For this was a politique law of the Iewes, which bindeth us onely generally, that we alſo provide for them which labour in the Lords work. But as we are not neceſſarily bound to uſe that way of provision for them, ſo if it be commodious for any Country, either becauſe the people are already accuſtomed unto it, or for ſome other civill and politique reſpect, it may be uſed: ſo that we remember that which hath beene ſhewed before, That the Miniſters muſt honeſtly and liberally be provided for, without their taking of any ſuch paines as may hinder the doing of their duety. And ſeeing the Lord would not ſuffer the Leuites and Prieſts to the with-drawing of them from doing their duety, to go about the fields and ſee that every man pay his tithes, and to ſee it brought home, how much leſſe ought the work of the Miniſtery to be hindred by doing this buſineſſe? But alſo beſides this diſcommodity, it is a baſe and a vile thing for them to view every mans field leſt they be deceived, and to know the number and encreaſe of every mans flocke or cattell, and of other things whereof by the cuſtome of our Realme the tenths are paid: eſpecially ſeeing he ſhall be forced ſometimes to ſtriue with peeviſh and covetous men for his right, which in ſuch a man (eſpecially in ſuch a caſe) were a ſhamefull and unworthy thing.

Therefore if we thinke good to keep ſtill the tenthes, and to pay the Miniſters of them, the Magiſtrate muſt provide for this by his authority, that they may be free from all theſe troubles, that they may wholly beſtow themſelues in reading, meditating, and expounding of the Scriptures, and at one word in doing of their duty. And to ſee that ſo doing they may be honeſtly and liberally provided for: For thus we reade that the godly and noble King *Ezechias* did; who brought to paſſe by his authority, firſt that the Prieſts were provided for as it was commanded in the Law: then alſo hee tooke ſuch order, That their tithes growing to a great quantity and ſtore, ſhould bee ſo laid up and reſerved as might be moſt commodious for the Prieſts, And how meete were it for Chriſtian Princes and for the perpetuall praiſes of their godlineſſe in the Church, to follow the example of *Ezechias* in this behalfe, who not onely brought to paſſe by his authority that (as I ſaid before) the Prieſts and Levits ſhonld be provided for, as it was commanded by the Law, but alſo had a ſpeciall care, that, that which was liberally given might be divided to thoſe to whom it appertained, therefore he built barnes and granaries for the better commodity of the Prieſts, and finally appointed certaine men, by whoſe meanes the Levites who were ſcattered throughout the Kingdom were provided for. 2. *Chro.* 31. 4.5.6.7.8 9.10.11.

Such Anceſtors, and ſo worthy patternes and examples of godlineſſe and all kinde of vertue, let good Princes ſet before them to follow: and not onely not ſpoile the Miniſtery themſelues, or ſuffer it to bee robbed of others, but liberally according to the commandement of our Saviour Chriſt, ſee it maintained and provided for throughout their Kingdom, nor ſuffer that, That which was once given to this end be prodigally ſpent and waſted in Courtly pompe, exceſſe and wantonneſſe, nor beſtowed upon Noble-mens ſervants, nor other

nnumerable ſorts of ungodly and intollerable abuſes by ſacriledge and Church robbery, but that it be faithfully ordered and beſtowed upon Religion, the ſervice of God, and publiſhing of the word of God throughout the Kingdom, and the maintenance of the ſacred Miniſtery. Thus they ſhall proue themſelues to be ſuch Kings and Queenes as *Eſay* propheſied of, who
Eſa.49. 23 ſhould nouriſh, cheriſh, and defend the Church, like foſter Fathers and nurces.

Of the apparell of the Miniſter, and that Popiſh garments are vnmeete for him.

THus therefore having ended this point, of the living of Biſhops or Miniſters, let us go forward to the next, which is touching their garments and apparell: which apparell being of two ſorts, that is to ſay, either belonging to divine ſervice, or which ſerueth in the common and daily uſe of life? I finde nothing written or commanded in the Goſpell of either of them, but onely that which is generally commanded touching modeſty, ſoberneſſe and honeſt converſation with all men, which as it may bee referred to the diet and houſhold ſtuffe, and to all other parts of their life, ſo alſo to their garments and apparell. But a certaine kinde, forme and faſhion of apparell, either in daily uſe of life, or elſe in divine ſervice, is no where commanded in the Goſpell: Neither yet under the Law was any thing preſcribed to the Levites and Prieſts for their daily wearing, in what apparell or garments they ſhould daily goe.

Indeed in the Divine Service which they did in the Tabernacle of the Temple, ſuch things are diligently and exactly preſcribed, and ſet forth according to the diſpenſation of the old Teſtament. But in theſe our times wherein by the grace of God, we haue the truth it ſelfe, and the body in Chriſt our Saviour, wee haue no longer need of figures and ſhadowes. Theſe things were but for a certaine time, which ſo long as God would haue kept, hee left the
Exo.28.43 forme and faſhion of their apparell plainely ſet forth in his Law, adioyning thereunto the puniſhment of death if any man ſhould tranſgreſſe the Law therein. But this difference of apparell in divine ſervice doth no more belong unto us, then the offring up of ſacrifice, and the keeping of other ceremonies of the Law. Neither under the Law pertained it to any but onely to ſuch, as miniſtred in the Tabernacle and Temple; and not to the reſt of the Levits who were ſcattered throughout Iury, and Preached the word of God in the Synagogues. How much leſſe ought the Interpreters of the Goſpell uſe thoſe vailes and ſhadowes in theſe daies, wherein (as the Apoſtle ſaith, *wee behold with open*
2 Cor.3.10 *and uncouered face the glory of God*. And if it had beene needfull to haue beene uſed, there is no doubt but that Chriſt would haue warned his Apoſtles of it, eſpecially ſeeing that theſe things were before ſo at large ſet out under the Law. For it is not to be thought that Chriſt was leſſe diligent in ſhewing how God would be worſhipped under the Goſpell, then *Moſes* in ſhewing the ſame under the Law. Or that *Moſes* being a ſeruant was more faithfull in the adminiſtration of the Lords houſe, then Chriſt the Sonne and Heire in his own Fathers houſe. Therefore to binde the Miniſters to any certaine faſhion or forme of apparell, hath no ground of any precept of the Goſpell, or commandement out of the word of God.

They are therefore the inventions of men: and of what men, but even of ſuch

ſuch which haue ſought to paint and adorne with theſe colours the ſhame of their whoriſh idolatry and ſuperſtition. For as they had beene aſhamed of the ſimplicity of the Goſpell, which they ought rather to haue had in reverence and in honour, They thought good to follow whatſoever had any ſhew or oſtentation in any Religion, and thought it to be uſed to the ſetting forth of the Goſpell. Thus they take out of the Law almoſt all their Maſſing apparell, by a fooliſh and ridiculous imitation: that having an Altar and a Prieſt they might not want apparell for the Stage. As for the Surplice, it is notable which is written of Pope *Sinicius* who fetcheth the cauſe and originall of it from Chriſt, and proveth that we ought to uſe a linnen garment at divine ſervice becauſe Chriſt was buried in a winding ſheet. A notable reaſon ſurely why we ſhould uſe the Surplice in our Churches, but peradventure they are ignorant of their own antiquities, and the Surplice is to be thought rather to haue beene borrowed by them of certaine Egyptian Monkes, who upon the skinnes which they uſed to weare for their apparell, did weare linnen garments: from whence alſo the name of Surplice ſeemeth to come.

Such like reaſons are to be found in their writings: but to let paſſe theſe trifles, it is to be lamented that euen amongſt vs who profeſſe the Goſpell, there were ſome, that when the whole papacie was to be conſecrated, and this Rome to haue been vowed to deſtruction, according to the vow and and curſe of the cittie of Hiericho, who being deceiued with the faire and glittering ſhew of the Babyloniſh garments, brought them as *Acan* did into the tents of Iſrael. For why do they command a cope and a ſurplice to be vſed in diuine ſeruice? or a tippet and a ſquare cap to be worn daily, but becauſe they thinke it is of ſome authoritie with the people, and bringeth ſome eſtimation to their office, and to their perſons, and is thoughr to be of great force, to make a man ſeeme to be graue and of authoritie. For theſe be the beſt reaſons which they are wont to bring: whereby they would ſignifie both that theſe two ſorts of apparell are not commanded for Religions ſake, and that the abuſing of them heretofore, cannot nor ought not to take away the right vſe of them, which belongeth to comelineſſe and order, to which end contrary to the Apoſtles minde they wreſt that place of *Paul*, *That all things are to be done orderly in the Church*. But if they pertaine onely to a decency and comlineſſe, what needeth any Commandement to be giuen to a miniſter to vſe daily the tippet and the ſquare cap, and a Prieſts gown, and at diuine ſeruice the Cope, and the ſurplice, ſeing a miniſter who is ſet ouer the gouernement of the Church, and by the Apoſtles rule ought to be ſuch a one: as not onely is able to vſe himſelfe honeſtly in euery thing, but alſo ſuch as keepeth his familie in order, and ought to be an example of all modeſty and honeſt comlineſſe to his flocke: who ſurely if he be meet for ſuch an office and worthie to handle the word of God, will take heed that he do not diſhoneſt his worthy office, by vile and vnhoneſt apparell. 1. Cor. 14. 40.

But ſeing they make no worthie miniſters, but readers and ſeruice ſayers, it was needful, they ſhould appoint them what cap they ſhould weare: and how the ſleeues and collers of their gownes ſhould be made, & ſuch like. Although they attain not this decency and comlineſſe which they pretend, for oftentimes there is nothing more filthie and vnhoneſt then this kinde of apparell. And if any can vſe a comely ſquare cap he can vſe alſo a round cap which is as comely, and ſo much more, as it is fitter for his head then the ſquare.

Therefore there is no cause to prescribe this apparell to be dailie worn for decencie and order. But they say the Ministers must be distinguished from other men: and that they may be known of their parishioners and Church. This is euen as great a reason as the other. For if they did set such a shepheard ouer the sheepfold of God, who were able as well with his voice, as the shepheard with his hooke and staffe, to rule his sheepe, who were able also to heale the sicke and diseased, and to bring home againe such as wander and stray out of the way, finally if they set a right shepheard ouer the flocke, the sheepe would know him by his voice, and would not need to haue any marke by his apparell to know him. Therefore although this reason might be of some force for hirelings, yet it cannot be of any force for meete and worthie ministers.

And wherers they alledge also Order and decency for their surplice, I would know, why it should seeme more comely and decent for a Minister, that he should preach or pray in a surplice, then in a gown: In white raiment then in blacke apparell? For as for the colour, me thinketh blacke to be comely for him: and for the fashion mee thinketh a long garment reaching down to the foote should be more honest and seemely. Furthermore they do not see that simplicitie liked our Sauiour Christ, that the Gospell is in a manner shadowed and couered by these vailes and figures, that by these means the way is made open to bring in many other more ceremonies for as good respects as these be? do they not also thinke that we perceiue that nothing else is sought by this which they call comelinesse and order onely, but conformitie with Papists and superstitious decency? as also in vsing the signe of the crosse in baptisme: the round cake in the Lords supper, and many other such
1. Cor. 14. 40. ceremonies, and not that seemly order which the Apostle commandeth? For if the simplicitie and nakednesse of the Gospell, misliked them, why did they especially cloth it with Popish apparell, seing we ought to be so much the further of and abhorre their doings, by how much wee are in greater danger of them, then of other heretickes because they liue amongst vs. For which cause also the Lord commanded that greater seueritie should be vsed against them of the land of Canaan, then against Idolaters of other nations and countries.

But they say further, that men should be admonished that they are now vsed to another end, then they were by the Papists, and that the abuse cannot take away the right vse of them? and although the Popish priesthood be a most greeuous leprosie, yet the apparell which they vsed, if it be washed again, may be applyed to our vse, but I say, that of all the leprous garments, they haue chosen the filthiest and most polluted: and such as cannot be washed nor made cleane againe by any art or cunning of the fuller. For seing it is manifest that Popish Priests receiued their orders, by the putting on of a surplice and square cap, and that they vsed the Cope euen to the singing of masse, who is he that hath learned by the Law of God to distinguish and discerne betweene sore and sore, between holy and vnclean, and vnderstandeth not, and euen seeth with his eyes, that the leprosie was spred vpon these garments, and that they are polluted and vncleane, not onely by the contagion of the leprous man, but euen
Lev. 13. 52. by their own disease: And therefore by the Law not to be washed, but to be burned, nor to be purged with water but to be consumed with fire. Seing then it is so, and that this Law of prescript apparell of ministers, hath no ground not onely of no Scripture, but also of no sound iudgement and reason, a maruaile it is to see how earnestly and with what great contention, it hath bin defended & maintained

maintained. And it maketh me afraid to remember the bitterneſſe of thoſe dayes, the Churches bereaued of their miniſters, and moſt faithfull Paſtors and Doctors driuen from their places, the trouble that came in the Vniuerſities for this cauſe, and the moſt toward youth both for godlineſſe and learning driuen out of their colledges, finally the Commandements of God tranſgreſſed that the precepts of men might be eſtabliſhed.

But they haue made me too long in a matter of ſmal waight, who do ſo earneſtly vrge theſe trifles, as if they were matters of great waight, & were grounded of the Commandement of God: But ſeing it appeareth manifeſtly (as *I* ſuppoſe) by that which I haue ſaid, that it is farre otherwiſe: let vs conclude, that no certaine kinde, forme or faſhion of apparell is to be preſcribed to miniſters, neither to be daily worne, nor yet in ſeruice time: and that they are onely to be admoniſhed that they ſhew themſelues ſober, modeſt, and honeſt both in their apparell, and in all the reſt of their life and couerſation: which if ſome ſhall neglect to do, and being admoniſhed by their brethren do not amend it, let them be corrected by the magiſtrate. And thus much generally of Biſhops: that is to ſay of miniſters.

Doctors and Paſtors diſtinguiſhed.

NOW it followeth to declare the diuers ſorts and kinds of them: and to ſhew what euery one hath proper and peculiar to himſelfe, There be therfore two kinds and ſorts of Biſhops, the one of Doctors, the other of Paſtors. For theſe are not to be confounded, as if one and the ſelf ſame office were ſignified by two names, as ſome haue ſuppoſed. For ſeing the Apoſtle in the 4. *Eph.* doth ſeuerally rehearſe all the miniſters of the Church which Chriſt hath giuen and appointed to the edifying thereof, and diſtinguiſheth Apoſtles from Prophets, and Prophets from Euangeliſts, I doe not ſe, why we ſhould not thinke alſo that Paſtors and Doctors, as they are diſtinguiſhed and ſeuered by name, to be ſo alſo in office and duty, which alſo appeareth more manifeſtly in *Rom.* 12. where they are diſtinguiſhed not onely by names, but alſo by gifts proper to ſeuerall offices. Therefore theſe are diuers and ſundry offices, how neere ſoeuer they ſeeme to be together. *Rom.* 12. 6.

The office of Apoſtles, Euangeliſts, and Prophets ceaſed.

NOw to proue that onely Doctors and Paſtors be Biſhops, and that no man els (as it hath been ſaid heeretofore) may or ought to miniſter the word of God in the Church, needeth a longer proofe, But ſeeing it cannot be doubted that the Apoſtle rehearſeth in *Epheſians* 4. all the offices and functions which haue any thing to doe with the worke of the miniſtery, and by which Chriſt would haue his Church builded up, and ſeeing that thoſe offices of Apoſtles, Euangeliſts, and Prophets are ceaſed, (as alſo they were giuen onely to ſerue for a time, and not for the perpetuall government of the Church) It is manifeſt that there remaine no other Biſhops or Miniſters of the word of God but onely Paſtors and Doctors. But that it may the more cleerely be ſhewed, that thoſe other offices ſerued but for a time, let us more at large conſider the nature and condition of euery one of them: and firſt for the Apoſtles office. what it was, it apeareth by the word of our Saviour, whereby hee ordaineth them

them to the Apostleship: namely this, that they should goe preach the Gospell in all the world, and baptize those which beleeue. So that an Apostle was not bound to preach the Gospell to any one and certaine Province, Nation, or Countrey, but to the whole world. So likewise Christ before his departure commended not to *Peter*, and by him to the rest of the Apostles, any certaine sheepe of some certaine ground or pasture, but all his flock: For as our Saviour Christ had given them a marvelous gift of the spirit, so he would haue them beare greater offices. He assigned them not a few acres to plow and till, or a little field, not some small portion of his vineyard and inheritance to dresse, but even all his field, his whole vineyeard and inheritance. Such of all the Disciples of Christ there were onely twelue, to whom afterwards were added *Paul*, and as some thinke *Barnabas*, who as certaine chiefe Captaines should bring the world vnder subiection to the Kingdome and Empire of Christ: and as master builders who should draw out and describe the patterne and platforme of all the Churches, and lay the first foundations and grounds: which so great a charge being laid vpon them, excellent gifts were also given them whereby they might be able to beare and uphold so great a burden. For they were endued with a maruelous knowledge of heavenly things, and divers strange tongues and languages, as it is rehearsed of the twelue Apostles in the Acts, and as *Paul* testifieth of himselfe to the Corinthes.

Mat. 27. 19
Mar. 16. 15
Ioh. 21. 15. 16. 17.
Acts. 2. 4.
1. Cor. 14. 18.

Furthermore there were many other things proper and peculiar to this office, as that they should be witnesses of the Lords resurrection: that they should be immediately called and appointed by Christ, and other like, which seeing they can be in no man now-a daies, it is plaine and evident, that the Apostleship is ceased, and that this worthy and excellent office is no longer remaining in the Church. Whereupon the Apostles who did choose *Matthias* into *Iudas* place being void, yet when *Iames* was slaine they did chose none into his roome, or the roome of any other of the Apostles when they dyed: So that it is plaine that this office is abolished.

Acts. 1. 22.
Gal. 1. 1.
Acts. 1.
Acts. 12. 2.

Evangelists. Which being plaine of the Apostles must be likewise understood of the Evangelists, who served and ministred unto them, and were after a sort their vicars and deputies: For as it doth apeare in the Acts this was the office of the Evangelists to accompany the Apostles, whom they (when they had gathered any company of a Church together, & must needs depart) left behind them being instructed by them in what sort and order to stablish the Church, who having set the Church in order, and provided Pastors and Elders to govern it, left it and followed the Apostles againe: So they as Emperours and Generals, when they had overcome any City, left as it were some chiefe Captaines behinde them, untill things could be brought to a better stay, and that ancients and Elders, as certaine perpetuall Garrisons were set over them: For the Apostles were appointed to conquer and overcome; the Evangelists to establish and set in order; the Elders to maintaine and preserue the Church of God. Therefore this office of the Evangelist must needes cease, seeing the Apostleship is ceased already.

Prophets. As for the Prophets office, although it consisted in expounding the Scriptures, yet seeing it was ioyned with extraordinary gifts of foretelling things to come, necessary for the Primitiue Church, but now no more in use, it cannot be doubted but that the Office is ceased as well as the gift, whereupon we may conclude, That seeing as Saint *Paul* witnesseth, onely Apostles, Evangelists,

Eph. 4. 11.

Prophets

Prophets, Pastors and Doctors, were given by Christ, to the edifying of the Church, and the work of the Ministery, That the three first ceasing, there remaine onely Pastors and Doctors, perpetuall and ordinary Ministers of the Word.

Indeed sometimes the Lord extraordinarily, in a confused State, where is no place of ordinary calling, stirreth up (as he did in our time, as it were) certaine new Apostles to lighten the world againe with the light of the Gospell: And *Eusebius* maketh mention of some; who (saith he) with a heavenly zeale of following the Apostles went Preaching the Gospell to the Indians. But I speake of the Ordinary state of the Church, such as ours ought to be after so many yeares: Therefore Saint *Paul* in the twelfth to the Romanes speaking of this state, maketh no mention of Apostles, Evangelists, or Prophets, but onely of Teachers and Exhorters, calling Pastors, Exhorters, as it shall appeare heereafter. Neither was it needfull that they should continue any longer in the Church, no more then it is needfull after the Platforme be drawn that the Master builder tarry any longer, but that there be Carpenters and workemen to build and raise the worke, as he hath appointed.

Eusebius in the 5. book of his Ecclesiasticall Historie.

And it seemeth that our Saviour Christ in the stablishing of his kingdom followed a kinde of order, not divers from that which is used by earthly Kings and Princes: Who at the day of their coronation, and for a certaine time after make many Officers for divers and sundry uses, who serue not onely for a solemnity, pompe, and shew, but also to great use and service for that time, but when things are set in order, and the Kingdom stablished, are used no longer. So Christ our Lord and King, when as being ascended into heaven, hee was, as it were, invested into his Kingdom, created Apostles and such other Officers, which should set his Kingdom in order, and appoint and ordain a certain ordinary state for the governement and administration of it: which being so established and set in order those Offices should cease, and the Kingdom should be governed as they had appointed.

Therefore there is no cause why we should think the loue and care of our Saviour towards his Church to be diminished for this cause, or that he dealeth not bountifully and liberally with us: no more then Subiects for the like cause, haue occasion to suspect their Kings good will and favour to bee changed towards them, For these things are but for a certaine time, and pertaine to the beginning of the Kingdom, which time seemeth necessarily to require some other kinde of order then all the rest that followeth. Therefore (to continue the same similitude) after hee was crowned King, he scattered in a great aboundance spirituall gifts of knowledg, prophesying, healing, and other graces, as gold and silver amongst his people: All the conduits ranne with sweet and most pleasant wine: All the Pipes and Cockes, ranne with rose water, and other sweet and pleasant waters: But although he giveth us daily all things liberally and plentifully, yet he giveth us not daily a Largesse, as at the time of his Coronation. Therefore we ought to be content with that liberallity which the Lord sheweth unto us, and not to look to haue alwaies alike.

The same reason is of the perpetuall Ministers of the Word, with whom hee would haue us to be contented and not to wish for the first, and those which were extraordinary and appointed to serue but for a time. For as some things was given more liberally and extraordinarily to the extraordinary times of the Church: so we are sufficiently provided for of all things which belong to

the continuall and neceſſary uſe of the Church. Therefore being content with this meane eſtate and condition, Let us uſe that which is given unto us, and ſeeke not for Offices which ſerved but for a time, in the perpetuall governement of the Church, nor wiſh extraordinary functions in an ordinary ſtate. Wherefore, we ought to haue Paſtors and Doctors appointed in our Church, and not to retaine ſtill the extraordinary office of Preachers: which yet I reproue more ſparingly, for the reſpect I haue to many worthy men who haue laboured with ſome fruit after this ſort: For I ſee that ſome (by the negligence of thoſe who ought to haue provided meete Paſtors for the Churches) for the loue they had unto the Goſpell, thought it lawfull for them in theſe times to take upon them this Apoſtolicall or Evangelicall kind of Office and Embaſſage: whereas rather they ought to haue urged the full and perfect reformation of our Church, and to haue ſtriven by the word of God, that every Church might haue beene provided of a fit Paſtor: And that the Lords heritage might be no more left barren and untilled, leaſt that at the laſt, the Lord be angry with us, and take it from us, and let out his Farme to other that will dreſſe it better.

But if there be any that pleaſe themſelues too much in this gadding abroad throughout the Churches, and will contend, they may do ſo by the example of the Apoſtles and Evangeliſts, let them ſhew us the ſignes of their Apoſtleſhip, as Saint *Paul* did to the Corinthians: let them proue that they are endued with thoſe Apoſtolicall gifts of knowledge and underſtanding, tongues, healings, doing of miracles, and ſuch like: let them bring forth the commiſſion of this their ſo large Embaſſage to all Churches. Laſt of all, let them proue that they are immediately called thereunto of God: For not onely one Biſhop, but all the Biſhops in the world, are not able to ordaine and make an Apoſtle, ſeeing that (as it appeareth by the argument I haue alledged) their office is already ceaſed. They cannot be Evangeliſts neither, ſeeing that they were as it were, the Legates of the Apoſtles, who in reſpect of them were as Proconſuls or Preſidences. For Prophets (I thinke) they will not ſay they be, ſeeing they cannot tell us of things to come. Beſides that, we reade not that the Prophets went thus abroad throughout all Churches, but it ſeemeth rather that they were wont to abide in certain places. Wherefore taking away extraordinary callings and vocations out of the ordinary ſtate of the Church: Let us follow that certain rule which the Lord hath preſcribed: Let Paſtors and Doctors be aſſigned unto Churches, who are onely the ordinary and perpetuall Miniſters of the word of God, appointed to the edification of the Church.

1. Cor. 9. 2. 3.

Of Doctors.

THeſe things thus ſet down, let us now ſee what the particular charges and dueties of theſe two be: And firſt let us ſpeake of Doctors, whoſe office is more ſimple. Doctors therefore, I call Biſhops, who are occupied in the ſimple teaching and expounding of the holy doctrine and true Religion. For it ſeemeth that this was the office of Doctors ſimply to teach out of Gods word, what was to be thought of God, and of his worſhip and ſervice: what of Chriſt, what the Law is, what the Goſpell, what is the rule of our life, what the hope and expectation of the life to come: finally, what to thinke of every point of Religion, without thoſe vehement ſpeeches whereby the minds

minds of men are either raiſed up and comforted, or beaten down and made ſad: For ſeeing that Saint *Paul* doth limit and bound the office of a Doctor by doctrine, and attributeth to another office, to Exhort, he ſeemeth to ſhew that a Doctor is, as it were, the Schoole-maſter and Teacher of the principles of Religion: Of which office, how great and manifold uſe there is in the Church of God, wee ſhall eaſily underſtand, if we conſider how many there be amongſt us that be rude and know not the firſt Principles and Grounds of Religion: which being unworthy, and unſeemely for a Chriſtian Church, and for our profeſſion of the Goſpell; Let Teachers and Doctors be provided (ſuch as we haue but a few right and lawfull in theſe our daies) to teach the Churches and eſpecially the rude and ignorant. For although we invent a thouſand waies, we ſhall never promote the edification of the Church, but onely by thoſe meanes and inſtruments which the Lord hath appointed for his work: For with theſe the bleſſing of God is ioyned, which is not onely wanting to thoſe who are made by us, how goodly a ſhew ſoever they haue, but contrariwiſe they haue curſing for bleſſing. Now to returne to Doctors againe. *Rom. 12. 7*

In the Primitiue Church, they were ſet to inſtruct in the doctrine of Faith and Religion, ſuch as were rude and ignorant: For ſo *Euſebius* telleth, that when in the Church of Alexandria many had fled away for feare of perſecution, ſo that no man had the charge of Catechiſing, *Origen* being a yong man, and but eighteene yeares of age, at the requeſt of certaine worthy men, took the charge upon him: wherewithall, though in the beginning, hee ioyned alſo teaching of Grammer and other Arts, yet hee afterwards underſtood that it belonged not unto his office ſo to do, and therefore gaue himſelfe wholy to the expounding of the Scriptures, and inſtructing of ſuch as were ignorant in Religion. After whom, one *Hercules* ſucceeded in the ſame office, whom before he had taken to him to help him to teach, who afterward was choſen from being Doctor, to be Paſtor and Biſhop of the ſame Church: whereof it may be gathered that in the Primitiue Church this was an ordinary office, and that before Paſtors and Biſhops: there were other alſo appointed to be Doctors, whoſe office did conſiſt in expounding the Scriptures, and Catecheſing of the ignorant. *In the ſixth booke of his Eccleſiaſtical hiſtory.*

But as for our Doctorſhip, ſuch as it was in time of Popery, and as continueth yet ſtill, I know neither from whence it came, nor to what uſe it ſerveth. For they expound not the Scriptures in any certaine Church appointed unto them, declaring the naturall and true ſenſe and meaning of the word of God, they do not teach the youth, nor catechiſe the ignorant, but liue idlely in the Vniverſities. For it is no name of any lawfull office or function in the Church, no not as it is uſed in the Vniverſities, but onely a name and title of honour, and a commendation of a mans knowledge in Divinity, ſo that it ſeemeth rather to ſerue to ambition and vaine-glory, then to any uſe and profit.

They ſay there was ſometimes an Image maker named *Paſſo*, who did ſo engraue the image of *Mercury* in Marble ſtone, that a man could not iudge or diſcerne, whether *Mercury* were within, or without the ſame. Such *Mercuries* and Images do our Vniverſities make, whoſe knowledge we cannot tell whether it be within them or without them, for they proue not themſelues to bee right *Mercuries* by any ſpeech, eloquence, or utterance: I know not what a ſhadow and image of vaine contemplation this is, for true and Chriſtian Relig-

gion beſtoweth the gifts that are receiued of God, to the common uſe and profite of all the body. Therefore theſe *Mercuries* are to be appointed to Churches, and to be ſet up in high and lightſome places, that their ſpeech and talk and other properties, may proue them to be right *Mercuries* indeed. For ſurely it is not tollerable that they ſhould bury the Lords treaſure in the earth, and hide his light under a Buſhell; and as is it ſaid of one *Aſpendius* a Harper, that they ſhould play on their ſweet Harpes as they themſelues may onely heare it. Therefore let theſe goodly lights be put on Candleſticks, that as Chriſt commandeth they may ſhine and giue light, not onely to themſelues, but to all that are in the houſe. Let this rich treaſure be laid out to the banke, that when the Lord commeth hee may receiue his owne with aduantage: that is to ſay, let theſe learned Doctors be aſſigned and appointed to Churches, to expound the Scriptures, to Catechize the rude and ignorant: and by the example of *Dauid* (a better and more excellent Harper) let them awake in the morning to ſing, and awake their Harpes together with them, and call both rich and poore, and all degrees and orders to heare them, and ſing and play, not to themſelues onely, but to the Church, and ſet out their heauenly ſongs and ditties with moſt pleaſant tune and melody in the hearing alſo of many other. Let this knowledge be brought to action and to the uſe in our life: Let the Doctor haue a chaire ſet for him, let him haue ſchollers appointed him whom he may teach and inſtruct in the feare of God and knowledge of heauenly Myſteries: I meane a chaire wherein he may ſit to teach and to Catechize. not wherein taking his eaſe he may be idle and fall aſleep.

Math. 25. Mat. 25. 17

Pſal. 108. 2 Eſay 49. 27

And ſurely it is a maruaile to ſee that when they ſhould eſpecially labour, then they do giue themſelues moſt of all vnto eaſe. And that they then cheriſh and make moſt of themſelues, as if they were already come from the Seas into the hauen, when they ſhould rather leaue the hauen and take the Seas. For when they are once made Doctors, either for their vnderſtanding and knowledge, or for their time and continuance, then they obtaine I know not what priuiledges from taking of paines any more, prerogatiues of honours and eſtimation, priuiledges of heaping of benefices together, ſo that they ſeeme to be like olde ſouldiers who be exempted from doing any more ſeruice, or to be arriued at this Doctorſhip, as it were at a hauen where they ſhould be at an end of all their labour and travell.

This is therefore to be corrected by vs according to the Ordinance of God, teaching and catechizing is to bee required of a Doctor. Touching their examination, how to trie them who are to be choſen to this office I thinke it not needfull to ſpeake any more, both becauſe I haue ſpoken hereof generally and at large before, and alſo for that there is no great fault in the lawes and ſtatutes, but rather in negligence and want of execution of the ſame lawes and good ſtatutes. I omit alſo to ſpeake of their election and the manner of chooſing of them. Which being done by an Vniuerſitie and by the conſent of ſo many learned and worthy men I would not diſalow. As for ſo many fooliſh trifles as are vſed in the creating and ordaining of them, they are ſufficiently confuted already by that which hath beeen ſpoken by the ordaining of Biſhops.

Of Vniuersities and Colledges.

AND thus much of Doctors. In which place also some are wont to speake of Schooles, Colledges, and Vniuersities, because they seeme to carry a certen likenesse and similitude of Doctors and Disciples, Teachers, and Schollers, Prophets, and Sonnes of the Prophets. Which sure is a worthy point and very needfull to be handled considering the diuerse abuses of Schooles, Colledges, and vniuersities: but yet it containeth more matter then may be well handled at this time: For it had need of a seuerall treatise, which I trust, as already touching Schooles hath been worthely and learnedly handled by maister *Askham* in his Schoolemaster, So touching the rest, some of that learned company whereof there arise daily many noble and most excellent wits, will performe. And surely it is worthy the labour of some notable and excellent man, to teach the vse of Vniuersities, and to call them backe againe to the right end whereunto they were ordained and appointed: which is this, that they should be meanes to preserue and make perfit all other noble arts and sciences and especially diuinitie which knowledge if it be not diligently kept by the Doctors in the Altars of the Vniuersities, as in times past the fire that came down from heauen was by the Leuites: Surely it will shortly come to passe, as we haue already seene it and that within these few yeeres, that the Church shall vse strange fire, to the doing of all things.

Such Vniuersities the holy history rehearseth those of Naioth, Bethel, Hiericho, and Hierusalem to haue been, which (when all men thought surely that this fire of Gods word and kowledge of the Scriptures had been cleane gone out (as it came to passe also in these our dayes) nourished certaine sparkes in the ashes, of which afterwards by good blowing of them, they kindled Religion againe. And such Vniuersities should we also haue now adaies, which might both kindle religion being put out, and also enflame and encrease it being kindled, if the sonnes of the Prophets did painefully bestow themselues in reading, meditating, and expounding of the scriptures, as wee reade those of *Samuels* Colledge did. But now in steed of labour idlenesse is come into the Vniuersities: for peace and honest quietnesse, contention and discord, the greatest poyson to good studies that can be: for godlinesse and the feare of the Lord, neglect and almost contempt of all religion, with dissolute kinde of licence and liberty whereby they giue themselues to all ryot and wantonnesse.

1. Sam. 19. 19. 20. 2. King. 2. 3 5. 2. King. 22. 24. 1. Sam. 19. 20.

And surely it greeueth me to thinke how far off they bee from the Muses and learning, who dwell euen in the very howses and Pallaces of the Muses. And that these places which are set furthest from any noise of the world that wee might the more freely giue our selues to good and honest studies, ring with cries, noyses and alarmes raised by troublesom wits, and sound againe with mutuall reproaches, hatred, iniuries and reuenges: and that euen the very temples of Religion, the Altars of holinesse, and the Chappels of godlinesse and of the feare of the Lord doe wax prophane, vnholy, and void of all true religion. What doe we thinke that those noble worthies which at their great costs and charges founded Colledges to this end, that the seruice of God and holinesse of life might spring from them, and from those fountaines flow to the rest of the Church, what doe we thinke (I say, would they say if they were gathered together, and should looke downe from heauen vp-

on their Colledges? doe we not thinke they would complaine one to another, that their colledges were become like vnto tents of war, wherein nothing were exercised but hate and enmity, and that even in those places which they had made to be hiues of a heavenly kinde of hony, an innumerable sort of drones are risen up, who not onely gather no hony themselues, but so mislike also of the labour and diligence of others that take great paines to gather, that they neuer cease to vex and molest them untill they driue them out of their hiues from among them.

What if I should raise out of their graue, some, either of the holy Bishops, founders of the Vniversity of Oxford; or of the famous Kings, founders of the Vniversity of Cambridge? what if that noble King *Henry* the eight, the last of that worthy company (as *Hercules* was the last of the Worthies) because hee is last to deale with the vniversities in the behalfe of the rest? what, I say, could they answere him, if he should complaine that that which was most liberally & bountifully given for the maintenance of good learning, is abused to riot and idlenesse? that the hiues for Bees are become dens for drones? that they are no more Colledges of Students, but Monasteries and Cloysters of idle and snoring Monkes? that not onely barren and unfruitfull trees, but also of hurtfull and most noysom shadow to those young and fruitfull plants that grow up under them, are in those places, which they meant should haue beene Orchards of most precious fruit, and of the most noble and rare plantes that might be.

The Vniuersities ought to be the seed and fire of the holy ministery thorowout the Realme: but now there is scarce one sent out into the Church in many yeers that is fit for such an office. It ought indeed to be like the Apple tree of Persia, whereof *Theophrastus* maketh mention, which doth bud, blossom and beare fruit at all times of the yeare, and bringeth foorth some fruit which is already ripe, and some other budding and new growing out. So the Vniversities should haue some alwaies fit, and as it were ripe already to take the Ministery, and some other ripening and budding out: but now neither ripe fruit falleth from the tree, neither is the blossom such as declareth any plenty or store to come hereafter: If further he should complaine, that it is a heavy sight for them to see the Vniversities through contention (and that many times for small occasion) so inflamed and set on fire. And that as they are greeved who doe behold their fields and possessions wasted and burnt: so they with no lesse sorrow behold good, learned and worthy men expulsed out of their Vniversities, godly and learned young men driven from their places the Schooles deprived of most famous Professors and Teachers, Colledges bereaved of youth of marvelous hope and towardlinesse, of singular vertue and learning, and the Church deceived of that which she looked for at their hands.

Therefore if they loved God their chiefe founder and Author of all that had been bestowed upon them, or feared that he would be a punisher and revenger if he continue to abuse the same, if they bare any respect and reverence to them their Patrons and Founders, and would be ruled by them, they should leaue their striving and running one against an other with mutuall wrongs and iniuries, they should banish out idlenesse, and expulsing the drones out of their hiues, fall to labour and take paines againe: they should apply the study of the liberall arts and of the tongues, they should meditate upon the Scriptures, and exercise themselues therein, as the Prophets and the sonnes of

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the Prophets. They should thinke with themselues and remember that the Church hangeth upon their breasts, desiring to suck that sweet milke of heauenly doctrine, and as *Peter* calleth it, *the sincere milke of the word*: that they should make ready every year a great number of fit interpreters and teachers of religion for the use of the Church: that they should be the authors and seekers of a more full and perfect reformation: and when they had obtained it constantly to keep and preserue the same. These things would be acceptable to God their Arch-founder and to them their founders, and be most seemely and becomming the name of an Vniversity. 1. Pet. 2.

If I say we heard him speak these and such like things unto us, would wee not be ashamed to be so sharply reproved? Yet although we heare not either King *Henry* the eight, or any other of those worthies speake thus unto us, yet notwithstanding we ought not to be lesse moved with the thing it selfe, seeing these things may truly be obiected vnto us and cast in our teeth. Which nevertheless I speake not of all such as be in the Vniversities, for I know there be many such as wee would wish that all should be: and undoubtedly there would be many moe, if *Samuels*, *Elias* and *Elishas* were set ouer the sonnes of the Prophets, who (as they were wont to doe) might liue together with the Schollers, be present at their exercises, help and further their indeavours, and by their example frame them and stir them up to all godlinesse, knowledge, zeale, and finally to every thing that is praise worthy. If our Vniversities had many such *Samuels*, *Eliahs*, Doctors and Pastors would bee prepared for the Churches which are abroade, the number of students (as it did under *Elizeus*) would encrease and multiply, and most pleasant streames, as out of Eden, the garden of the Lord, would flow from them and water all the land. 1. Sam. 19. 20. 2. King. 6.

But seeing that is far otherwise, being content with this moderate reproofe and light shewing of the disease onely, for help and remedy, first most humbly I beseech the Lord God the chiefe Chancellor of our Vniversities, and then also the Magistrates, that by his appointment and in his name are set to governe us, that they would earnestly and carefully think of reforming the Vniversities, and restoring them to their right use againe, that they may serue to the preserving, polishing and perfecting of all other the liberall Sciences, and especially of the study of Diviniy, and maintenance of the sacred Ministery. And let it be sufficient to haue spoken thus much of Doctors, and therewithall of Schooles, Colledges, and Vniversities.

The office of the Pastors.

NOW let us speake of Pastors, whose office and function although it be neere of kindred to the Doctors function, yet it containeth in it besides, certaine other things neither of lesse waight, nor lesse necessary then these bee. A Pastor therfore I call a Bishop, who applieth the Scriptures to the divers occasions and necessities of the Church: and ministreth the Sacraments to those which doe beleeue. For Pastors, touching the office they bare in the Churches, succeed the Apostles, and after a sort also the Priests of the law, whereas Doctors doe rather resemble and are more like unto the Prophets and Levites. Therefore Pastors administer not not onely the Word but also the Sacraments, and seale up our salvation with the Lords signet, which they preach by word. For this is the nature of the Sacraments, to seale up as it were the promises

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that when we haue them vnder ſeale, we might keepe them more ſafely, and poſſeſſe them more ſecurely. Wherefore the Paſtors to whom the Promiſes are committed to be declared and vttered, and as it were the writings and indentures of our ſalvation to be made, hath alſo authority to ſet the ſeale thereunto, For ſo the Lord commanded his Apoſtles that they ſhould preach the Goſpell, and baptize thoſe which ſhould beleeue. Wherefore the adminiſtration of the Sacraments pertaineth to the office of a Paſtor, and that in ſuch ſort to a Paſtor, that no man els may take it vpon him, and arrogate that to himſelfe which the Lord hath committed to another to doe.

But beſides the adminiſtration of the Sacraments this is alſo proper and peculiar to the Paſtors, euen in the miniſterie of the word to applie the Scriptures to the diuers occaſions and neceſſities of the Churches: And as time and occaſion ſerueth, to correct, reproue, and reprehend, to raiſe vp thoſe that be caſt down, to breake the ſtubbourne, to vſe exhortations, and dehortations, to comfort the godly with the hope of the promiſes, to terrifie the wicked with the thunder of the iudgements of God, whereat they may be caſt down and as if they had been ſtricken with a thunder bolt from heauen and conſumed, if they repent not: to lift vp ſome as it were to heauen, and to caſt downe other
Rom. 12. 7. to the bottom of hell, All which S. Paul doth ſignifie to the Romanes figuratiuelie by naming one kinde thereof (that is to ſay of Exhortation) for all the
2. Tim. 4. 2 reſt. In his Epiſtle to Timothie he ſetteth out euery thing more at large: commanding Timothy to preach the word, to correct, to reproue, to exhort.

Seing therfore the Paſtors office is ſo waighty and ſo diuers: I will not ſhew that they which be vnable to teach are not to be admitted vnto it, for that I haue handled this before, but how weake their defence herein is which they are wont to bring: that is to ſay, That the want of theſe vnable miniſters, is ſupplied by the diligence of others, whereas they reade and rehearſe out of the booke vnto the people, homelies, touching all the neceſſary points of Religion. I diſpute not here againſt homelies, nor minde to ſhew what iniury is done vnto Gods word when the writings of men are read and rehearſed in the Church: or how dangerous a thing it is for giuing occaſion of bringing into the Church, the writings and ſermons alſo of other godly men, the ſtories of martyres, and at the laſt alſo the Popiſh Legend. For that it belongeth to an other place to ſpeake of theſe things, this one thing I will ſhew, that the reading of Homelies is no ſufficient excuſe for an vnable and vnlearned Paſtor, ſeing that it belongeth to the duetie of a Paſtor, to apply the doctrine of the Scriptures to the diuers times, neceſſities and occaſions of the Church.

For ſeing that the Homilies be dumb, and ſpeake onely that which hath been endited a long time afore, how can they either know or vnderſtand, or cure and remedie the diſeaſes of the Church. Therefore let vs not thinke that the Ordaining of vnable Paſtors can be excuſed by this pretence, nor that Homelies (as it is ſaid of a ſword in old time at Delphos which diſt ſerue for all vſes) can ſerue for all occaſions which do ariſe in the Church.

Here the Paſtour had neede of great and profound knowledge to know the change of times, the diuerſitie of things, the variety of perſons, and to deale thus or otherwiſe, according to that varietie and difference. For a Shepheard hath not onely one way both to heale the ſicke, and cure the broken and bruiſed: And the phiſicion cureth ſome men by diet and medicine, ſome by cutting

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and forgerie, so likewise this onely way of reading of Homelies can in no wise be sufficient to cure or remedy all the sundry necessities of the Church, to be cunning in the profession of this kinde of physicke, a man had need be perfite in his simples, he had need to know many kindes of herbes, floures, roots, and infinite sort of other things: finally he must needes throughly know all Eden and the whole garden of God, that he may know what herbes are fit to raise vp those who are cast down, and as it were to comfort and restore againe such as be in a consumption, which also are meet to purge and cleanse those that are full and stuffed, finally whatsoeuer is proper for curing of euery disease, and in what sort and after what manner, and at what time it is to be ministred and applied.

Which most worthy & necessary office for the saluation of mankind & chiefest of all which be vnder the sun, good Lord how infinit waies is it prophaned? So that now adayes to make a Pastor is nothing else but to make a seruice sayer, or reader of praiers out of his book. And this not only among the people, but euen in the midst of the Vniuersities, in the Schools & Colledges themselues (frō whence as from certen pure fountaines reformation ought to flow) from thence I say euen from thence shamefull examples of this great disorder and prophanation do spring and come forth into all the realme, if we seeke through both the Vniuersities what Schoole is there, what Colledge, society and fellowship of learned men that hath a right & lawfull Pastor amongst them? But either one or more Chaplains & Conducts as they call them are hired to read the seruice at the houres appointed, or else the fellowes of Colledges themselues do read it, being bound by oath to enter into the ministery at a certain time appointed, after they become Fellowes. Whereupon it commeth to passe that a man may finde sometimes, ten or a dossen of these Pastors in a little Colledge. But one such Pastor as the word of God doth set out is hardly or not at all to be found amongst them.

Further also this fault is made in the appointing of pastors. That vnder pretence of making a more full and perfit triall of such as are to be appointed, they ordaine not any man wholy, and at once to the office of a pastor, but I know not by what degrees they leade him vp to this pulpit. They must first be Deacons, as they call it, for a yeare, that is to say they must receiue authoritie to say prayers and read the Scriptures, But in no case to administer the Sacraments or to expound, without further license: Then at the last he is fullie admitted to the office of a Pastor. Which as I perceiue well enough to haue been translated from the manner of Popish orders, So know I not what ground of Scripture it hath or can haue, But rather contrariwise, it seemeth to be cleane against the expresse appointment of the Scriptures which make no more degrees to come to the office, But the godlinesse and integritie of his former life in what sort so euer he hath occupied himselfe vnto that time, and the knowledge of the holy Scriptures: So that it is needlesse for a man to come through all the offices of the Church before he can euer attaine to this.

Wherein also there was too too curious a diligence in Siluester Bishop of Rome and others, who appointed that before a man was ordained a Pastor, he should first come up vnto it, as it were, by certaine staires, steppes, and degrees throughout all those offices of the Church which they had invented. And first he must be *Accolythus* twenty yeares, Deacon twenty sixe yeares, and so forth. That at the last after fifty or three score yeares triall thus had, he should

Councell of Rome, the 2. and the 11. Canon.

be admitted to the firſt Prieſthood. Leaving therefore theſe vaine inventions of the braine of man, let us keep that certaine order which is taught us by the Apoſtles: which is, That after due examination had of his life and doctrine, he be admitted to this miniſtery and office of a Biſhop, leaſt by this drawing aſunder and quartering of the right office of a Paſtor we bee iuſtly thought to haue brought into the Church of God without his Word, of our own authority ſo many new offices and functions, as into how many parts and members this one office is divided.

Touching thoſe things which beſides this are faulty in the Election and Ordination of Paſtors, they haue beene ſpoken of in other places before, neither is it needfull to repeat the ſame againe: Therefore to conclude all this Treatiſe of Biſhops, taking away extraordinary functions and offices, and aboliſhing the pompe and tyrannie of the Lord Biſhops. Let us eſteeme the office of a Biſhop and Miniſter as it is declared unto us in the word of God: Let us remember that this is a ſervice & Miniſtery not of the affaires of this life, but of the holy word of God; Let this moſt neceſſary office among all other offices that be in the earth, both for the ſervice and Religion of God, and for the ſalvation of man, be ordained and eſtabliſhed throughout this Realme: Let an Aſſay be made, that they which being unmeet for the office being put out, godly, learned and worthy men be choſen thereunto, who diſcharging their offices faithfully, may be ſufficiently provided for concerning the neceſſaries of this life, as the Lord hath commanded: Let us fetch the manner and faſhion of our examining, chooſing, and ordaining out of the Scriptures: Let Doctors be appointed to teach, and Catechize the rude and ignorant; Let Paſtors be ordained to miniſter the Sacraments, and to apply the generall doctrine to the particular uſes and occaſions of the Church: That faults being amended and reformed according to the right line of the word of God, a iuſt and lawfull Miniſtery, ſuch as the Lord hath appointed may be eſtabliſhed amongſt us: That Chriſt powring his bleſſing upon his own Ordinance and Appointment (as the Apoſtle noteth theſe to be the ends of the Eph. 4. 11. Miniſtery) the work of the Miniſtery may be done: The Body of Chriſt, which is the Church, may be edifyed and builded up, and the Saints may bee fitly, orderly and proportionally ioyned and knit together one with another.

Of Deacons.

THus now having finiſhed one part of Eccleſiaſticall functions and charges, namely that which conſiſteth in the duety of a Biſhop and the Miniſtery of the Word, let us come to that which remaineth and concerneth Deacons: But to the end we may herein alſo orderly proceed, firſt, I ſay that Saint *Paul* in his firſt Epiſtle to *Timothy* and third chapter, and in the other places before alleaged of me to the ſame end, calleth all thoſe Deacons which do exerciſe any office or charge in the Church, not belonging to the miniſtery of the Word. For there alſo be other offices beſides the miniſtery of the Word, needfull for the preſervation of the Church. Which what they be we ſhall ſee hereafter.

But if they were not neceſſary for the preſervation of the whole Body, ſurely Ieſus Chriſt the moſt wiſe Ruler and Governour of his Church would never haue appointed them: If then, this other order of Deacons be ſo neceſſary

ceſſary, why do wee want it wholy in our Church? deforming the body no leſſe, yea, a great deale more by ſo notable want of thoſe parts that are neceſſary, then by the ſuperfluity of thoſe which are not of the body: as hath bene already before ſhewed. For let them not heere ſpeake of their Chancellors, whom I haue already proued to haue no lawfull place in the Church: nor of the Church-wardens, of whom I ſhall ſpeake more heereafter. For, I ſay we want and require Eccleſiaſticall Deacons, who according to the ordinance of God are lawfully choſen, created and ordained to their offices: not ciuill and politique men who by the authority of the Magiſtrate deale in ſome ſuch matter, but what theſe be we ſhall ſee hereafter more at large.

Heere I cannot ſufficiently wonder at the boldneſſe of the braine of man, who thus altereth and perverteth wholy the Lords gouernement in his own houſe, appointing ſome, beſides thoſe which are appointed by him, to the ruling of his houſe; and putting out thoſe (as if the Church of God had no need of their labour) whom the Lord himſelfe had appointed: finally, licenſing themſelues in the Lords matters to ſet down and take away, to adde and diminiſh what they liſt, and to rule and diſpoſe all things according to their own will and fantaſie: Then the which, ſeeing there can be nothing more againſt the honour of our Saviour, let us at the laſt learne to be modeſt, and to be ruled by his Word; let us ſuffer him to rule his own houſe by his own authority, and reſtore againe to the Church thoſe Offices and Functions which he hath thought meete and profitable for it.

But that theſe things may be the better underſtood, and that we may proceed the more orderly forward: As I ſhewed in the former part, firſt, what was ordained of God, whereby it was eaſie to underſtand what was ſuperfluous or too much; ſo I muſt likewiſe do in this part, that it may be the better underſtood what we want, and what is to be ſupplyed in this behalfe.

There be therefore two ſorts of Deacons, as they are divided by Saint Paul in the twelfth to the Romanes: The one ſort are called *Diſtributers* (who alſo in the ſixth of the *Acts* are properly called Deacons) The other *Overſeers*, who alſo in other places are called Elders and Governours of the Church. Thoſe therefore who are properly called Deacons, are Officers of the Church, ſet over the beſtowing and diſtributing of the Church goods and treaſury. Rom. 12. 8.

How great cauſe there was of inſtituting this office in the Church, it appeareth in the ſixth of the *Acts*, where the Apoſtles, who in the beginning adminiſtred the treaſury of the Church, when they perceived that they were not able to ſerue both, that is to ſay, the Preaching of the Word and the caring for the poore, gaue ouer this office to be Treaſurers any more, and propounded it to the Church, that there might be a ſeuerall office appointed for this charge, that might take upon them the providing for the poore, to whom ſhould be given whatſoever was beſtowed for the reliefe of the needy, that they might after diſpoſe it according as every one had need: that the poore might not be diſpiſed in the Church of God whom he declareth to be ſo deere unto him, and that all complaints being taken away, every thing might be orderly and honeſtly governed in the houſe of God. Therefore the treaſury of the Church, whether it be in daily offerings, or in rents and reuenewes appointed to that end, is to be committed unto the Deacons. The hoſpitals and houſes which are appointed for the reliefe of ſtrangers and of the poore, are to bee ruled by them: finally, what other ſuch like thing there is, belongeth to the

office of Deacons. In old time indeed in the primitiue Church, this treasure was committed to the Bishops. because all men trusting to their conscience, whom they thought to haue a speciall care of it, hoped that all things would be more faithfully ordered for the benefite of the Church and maintenance of the poore: But they (whereas they ought rather to haue followed the example of the Apostles, & to haue requested that they might giue themselues to Preaching and to prayer, and that they would choose some other to take that charge upon them) did not onely suffer themselues to be entreated to take it; But also did unfaithfully behaue themselues in disposing the poore mans boxe, that at the last they ceased to be Almoners any more, or distributers unto others, and as if they had beene the poore men, gaue all unto themselues: Concerning which matter the Deacons (if we had any) ought to deale with the Bishops in the behalfe of the poore (whose charge is committed unto them by the Church) and enter an action against them for recovering this mony againe: to require againe their silver vessels and the golden plate, wherewith they haue so gorgeously garnished and adorned their cupboords, and pleade against them, that all that belongeth to the poore: by whose poverty they haue waxen rich: by whose want and need they are become full and wealthy.

Therefore seeing the office of a Deacon is so necessary, it may seeme a marvell, how the Church could suffer that the poore and the strangers, who for Christs cause ought to be most deere unto us, should want their Guardians and Tutors. We haue brought in other Collectors, Gatherers, and Churchwardens into their roome, But it were better that we had none such at all, then that by them so necessary an office should be abolished: For seeing the charge requireth, both a singular wisedom, simplicity, and integrity, why should there not be choice made as in other offices of the Church, & triall had that the wisest may be chosen by the Church, and as the Apostle Peter speaketh, such as *be full of the Holy Ghost and wisedome*. Why are not hands laid upon them, that they may know that they deale in the Lords businesse? Why are they not prayed for, that they may haue grace to discharge their duty? Finally, why had they rather that they should be Civill then Ecclesiasticall Officers? This therefore is the charge and office of Deacons, in whose Election and Ordination, seeing there is nothing else particularly to be considered, besides that which hath beene generally spoken of all heretofore, Let us come to the Elders which are the second kinde and sort of Deacons.

Of Elders.

Elders therefore are Deacons, who are appointed to take heed of the offences that arise in the Church: Therefore in well reformed Churches, every one of them haue their ward, and as it were, their watch to looke unto of that portion of the Church in which they may most fitly serue. Wherein if any thing be done otherwise then ought to be that shall deserue iust reproofe, if it be privately committed, he goeth unto the party, and admonisheth him privately for his fault according to the word of God, exhorting him that he do so no more: but if openly, he certifieth the Councell or Consistory of the Church, lest the fault of one man be spred to the destruction of all the rest.

For although after a sort, it is all mens duety to bring him into his way, which goeth astray, yet better and more diligent heed is taken that offences arise

arise not in the Church, when euery part of the Church should haue their watchmen assigned to them, to whose office, especially it should belong to marke, ouersee and obserue all mens manners. Whereas otherwise there are many faultes which may easily escape those who haue not a carefull eye ouer them. For which cause S. Paul to the Thessalonians attributeth admonitions and reprehensions, especially unto the Elders, which notwithstanding afterwards in another sort he declareth to belong unto all the faithfull. 1. Thes. 5. 12.

Therefore those Elders be such as those officers of the Athenienses were, who had charge to see the lawes kept, or as the Censors of Rome, who exacted and examined every Citizens life according to the lawes. So they marke and obserue euery mans manners, and they themselues doe admonish men of the lighter faults, and bring the greater to the Consistory. Finally, they take heede by all meanes, lest God be offended with the Church by reason of some mans fault, and see that things be done honestly, godly and comly in the Church of God. 1. Thes. 5. 12 14.

Therefore if there come into their ward any strangers from other places, to inhabit whose Religion is not yet known, they certifie the Ministers that they may haue meanes to talke with them before they come to the Lords supper: So likewise if there be any children to be baptised, they admonish the Minister of it, and finally of all such things which doe belong to the good and seemely government of the Church, that the Minister should understand thereof.

Furthermore also in the administration of the Lords Supper, for the better commodity of the Church, they help the Pastor, and take heed that none come unto the Lords Supper whose religion and honesty is not knowne, and with whom the Ministers haue not dealt withall before: and other such like things, which although they be not all expresly mentioned in the Scriptures, yet seeing it belongeth not onely unto order and to comlinesse, but also to the profit and commodity of the Church, that some should be set over these matters, such as amongst the Iewes were those who were called Chiefe of the Synagogue: and seeing the Scripture mentioneth no other Elders to whom the Charge of these things should appertaine, I thinke it plaine enough that these things by the Word of God, ought to bee referred to the office of an Elder.

And as for that part of their office, of taking heede to offences, who can doubt that that charge properly appertaineth unto the Elders? seeing that they are said also in the Scriptures to rule, to oversee, and to governe? For this oversight can haue but two parts onely, whereof the first pertaineth to doctrine and religion, the other to life and manners. Seeing then that two kindes of Elders are expresly named by Saint Paul, whereof the first sort are occupied in preaching and Doctrine, it is necessary that the other should haue charge of manners and conversation, which part onely remaineth. Act. 20. 28. 1 Thes. 5. 12 Heb. 13. 17. 1. Pet. 5. 1. 1. Tim. 5. 17

And hitherto the example of the Primitiue Church doth leade us, which for as much as they were next to the Apostles time might best understand to what use Elders had been appointed in the Church by them. But how the Primitiue Church tooke those degrees of the Apostles, both Ecclesiasticall stories doe witnesse, and Reformed Churches which in our time haue reformed themselues according to their example, do sufficiently declare.

Therefore seeing the office of Elders was appointed in the Church, of our

Saviour Christ by his Apostles, and seeing it is so profitable and necessary for the same, haue we not iust cause now to complaine, that our Church wanteth so worthy an office: doe not the slanders of our aduersaries who are ready to take all occasions to speake evill of the Gospell require such watchmen to watch, and see that offences rise not in the Church? doth not the shamefull wickednesse of men require such Censors? And can this noble law of doing all things orderly and comly in the Church of God want those any longer, who should haue a care to see it kept that all things come not to confusion and be turned upside downe.

Therefore let Elders be restored to our Church againe, which are both necessary helpes for the safety and preservation of it, & worthy ornaments for the estimation of the same. Let us obey the Lords Commandement touching the ordayning of Elders, if either the safety or estimation of the Church bee deare unto us, or if we haue any care of doing our duty unto God.

As for election and ordination of them, seeing it may be taken out of those generall rules which I haue given before, and doth not require any thing to be specially spoken in this behalfe. Let us conclude this matter, and together withall, even the whole treatie which hath been handled concerning the simple charges and offices of the Church, beseeching God our most mercifull Father, that it may please him to haue mercy on our Church, and that as he hath raised it in a manner from the dead, and out of the graue againe. So hee would also vouchsafe to adorne and beautifie it being raised up: that it may please him to take away the deformities of it, cutting off that which is superfluous, and supplying that which wanteth, to encrease her bewty and ornaments, and to polish and perfect her with his most fresh and liuely colours, to restore true Discipline againe, to abolish the Canon law, that onely they which are caled may beare office in the Church, that ambition may be repulsed and put back, that the lawes of lawfull election and ordination may be kept. Finally, that a lawfull Ministery may be established throughout the Realme, which may continue for ever, that Deacons may be made for the poore, and Elders to admonish such as goe astray, and last of all, that as hee hath most mercifully already begun in our Church all things, which he hath most wisely appointed to the glorifying of his name, and preserving of his Church, so it may please him of like grace and favour to perfect and finish his worke amongst us. And thus much of those offices and charges of the Church, which we call simple.

Of the Consistory of the Church.

IT followeth now to speake of the Consistorie or Councell of the Church, weereof although there be no new or speciall Election and Ordination, because it consisteth of such as are already called to the former offices, yet I thought good even for this cause to distinguish them from the former, for that heere is no one man hath any office or authority to doe any thing as in the former: But there is one office of all, which they all doe execute in common together: For the Consistory or Councell of the Church is the company and assembly of the Elders of the Church, who by common councell and authority doe rule and governe the same.

Vnder the name of Elders, I doe meane onely Pastors, Doctors, & those who are by proper name called Elders: For I see not what ground it hath

that

but some would also haue Deacons to be of this company: For seeing that Saint Paul calleth this assembly the company of Elders, It followeth that they must be Elders who be of this Assembly. But the name of Elders is no where in the Scriptures as I can remember attributed unto Deacons, but onely unto Pastors, Doctors, and such as are properly so called. To proue that Pastors and Doctors be Elders I need not cite many places (which are infinite) where they are so named. As for them who are specially called by this name, that one place in Rom. 12. may sufficiently proue, where the Apostle distinguishing the office of a Deacon into two parts, giueth to those onely the name of Elders and governours: calling the other by the other name. This Consistory therfore consisteth of these three orders, Pastors, Doctors and Elders: which is called by S. *Paul, The assembly of Elders*, as also by the same Apostle they are all called by the name of Elders in an other place. In *Math.* 18. our Saviour calleth them by the name of the Church, because they rule and governe Church matters under the name and authority of the Church. So likewise, the name of all the Assembly, by *Moses* is given to the Elders of the Iewes: that is to say unto certain chosen and picked out men who were assigned by all the congregation to the government of the affaires.

1. Tim. 4. 14. Rom. 12. 8. 1. Tim. 4. 14. 1. Tim. 5. 17.

Thus plainly it is taken in the eighth of Numbers where the Lord appointeth the Congregation shall lay hands vpon the Lewites: But I thinke no man wil say that this is to be vnderstood of all the congregation, that so many thousands should lay their hands vpon them, as are rehearsed to haue been then in the host of Israell, but the Elders and Princes onely as *Aben Ezra* doth rightly interprete it. Which is to be noted rather, because some will haue the word of our Sauiour to be expounded of all the Church, where as according to the manner of speaking which the Hebrewes vse, the Consistorie or counsell of the Church, is called the Church: where also it is to be obserued, that together with the name, the thing it selfe is translated from the Iewes vnto us: That looke what a Counsell the Iewes used for the gouernement of the Church, we ought to vnderstand by this name that such a one is appointed by our Sauiour to be in the Church. Therfore in the same place he attributeth to this Counsell the chiefe gouernment of all Church matters: that all such things as cannot otherwise be agreed and ended, be at the last brought vnto them, and ended by their authoritie and iudgement.

Lev. 25.

And if there should be any of so desperate boldnesse, that should despise the authority of this assembly of Elders, our Sa. Christ pronounceth him to be as an ethnick or a publican, assuring such a one, that his stubbournesse and rebellion shall not escape vnpunished. Wherefore he graunteth vnto them chiefe authoritie according to his word to forgiue or retaine sinnes: which the Doctors of the Church are wont to call the keyes of heauen, because that heauen is in a maner set open for them to enter into, to whom they haue thus according to Gods words forgiuen their sinnes, as contrariwise it is shut, and barred against them, whose sins they do retaine.

And seeing that God hath giuen to our Sauiour Christ all power in heauen and in earth, and that the keye of the house of *Dauid* which is the Church of God is giuen to him, and laid vpon his shoulders, so that no man may shut if he doth open, neither open if he do shut, it is not to be doubted, but that heauen is open and shut also, when they do open and shut who haue receiued this authoritie, and vnto whom he hath committed this keye.

Therefore

Therefore as Lacedemon had an aſſemblie of Elders, Athenes an high court named *Areopagus*, Rome a Senate, and finally, euery Kingdom and Common-wealth a Counſell, whoſe authoritie is chiefe and ſouereigne in all affaires, and by whom the reſt of the ſociety are gouerned, So likewiſe the Church hath an Aſſembly of Elders, by whoſe authoritie, eccleſiaſticall and Church matters are gouerned and adminiſtred. But theſe things are to be declared more at large: and all this power and authority more eſpecially and particularly to be ſhewed, that we may know how farre it extendeth it ſelfe, and of how great force and waight it is to the lawfull gouernement of the Church.

Therefore the whole authority of the conſiſtory conſiſteth in two parts, of which the firſt conterneth the officers of the Church, that is to ſay, touching both the chooſing and depoſing of them: whereof I ſhall not need to ſpeake in this place, ſeing I haue ſufficiently ſpoken before of Elections: whereby alſo may be eaſilie vnderſtood, that which appertaineth to the other point of depoſitions.

Of Eccleſiaſticall Correction.

THE ſecond part of this authoritie conſiſteth almoſt wholy in taking heed to offences, and correcting and remouing them out of the Church. Which
Rom. 16. 17 offences, *S. Paul* ſeemeth in the ſixteenth of the Romanes, to diuide into two ſortes: into ſects, and Offences: whereof the firſt ſeemeth to appertaine vnto Doctrine, and the other vnto manners. All which authority of Correcting is ſpirituall, as proceeding not from the Magiſtrates but from the Elders of the Church. For as this counſell is Eccleſiaſticall, and the court a ſpirituall court
2. Cor. 6. 4. (as we vſe to call it (as alſo it is manifeſtly diſtinguiſhed by S. *Paul*, from the ciuill courts & places which the Apoſtle calleth Courts for things belonging to this life.) So alſo the puniſhments is ſpeciall and ſuch as belongeth to the ſoule and Conſcience, and concerneth not this life, nor thoſe things with which the ciuill magiſtrate is wont to deale.

So that they are the more to blame, who for this cauſe reiect and refuſe all Eccleſiaſticall kind of puniſhment, as iniurious to the magiſtrate, ſeeing it handleth nothing that the magiſtrate can in ſuch ſort deale withall, but is limited and bounded with reprehenſions taken out of Gods word, by taking away the vſe and communication of Sacraments and publique prayers from them and ſuch like things as do appertaine to the ſoule and conſcience.

But moſt of all they are to be blamed who do falſely charge this lawfull diſcipline as I ſhewed (with offending againſt Princes and Magiſtrats: whereas it neither puniſheth any thing which belongeth to the Courts of the ciuill officers, nor yet puniſheth with ciuill puniſhment, as of goods or of body, any fault whichit correcteth: but only in ſuch ſort as hath bin declared: whereas they who do obiect this, may be charged with both faults: for this diſcipline of theirs both dealeth in ciuill cauſes, and by right appertaining to the courtes of the Magiſtrates, and oftentimes thoſe whom they haue authoritie to correct, they puniſh by the purſe or impriſonment. But to paſſe theſe highly ouer for haſt: which notwithſtanding are moſt waighty accuſations, and worthy for the hainouſnes of them to be deale with in the Kings Beach, as offending ſo highly againſt the ſtate and authority of the Prince and Magiſtrate) Let vs come to the diuers kinds of Cenſures and reprehenſions which are vſed in this lawfull diſcipline.

Correcting

Corrections by words.

NOW this correction is of two sorts: and is done either by Speech of words onely, as when a man is rebuked for some fault which he hath committed and is warned to take heed that hee offend not so againe, or else when besides the chastisement of words, there is some spirituall punishment and correction adioyned thereunto. Examples we haue of the first sort in the fourth of the Acts, where the Apostles *Peter* and *Iohn* being brought to the assembly of the Elders, they were asked by what authority they taught the people, and preached the resurrection from the dead in the name of Iesus: For which after that they had been rebuked and threatned, they were forbidden to preach or speake any more to any man in the name of Christ, and so let goe.

Indeed they did wickedly to rebuke them for the preaching of the Gospell, the best thing that can be, and most necessary for the salvation of man: but yet by this their doing we may perceiue what was the forme of Government of the Church among the Iewes, which our Saviour Christ hath translated to his Church: For this is it that our Saviour Christ meaneth in *Mat.*18.vtesi.17. when he commandeth the stubburne that wil not be obedient to the admonition of two or three to be brought to the Church that he may be admonished and corrected by the Church. Whereunto also belongeth that, where Saint *Paul* admonisheth *Timothy* of reproving the Elders openly, that is to say, such as had been lawfully conuicted. 1. Tim. 5. 20.

Correction by punishment.

AND for those Admonitions and corrections which haue some punishment ioyned with them, for the diversity both of faults and punishments they are devided into two sorts: And resemble in a manner those two punishments of the Romans, whereby the state, condition and priviledge of such as did offend was diminished: whereof the first is called by Ecclesiasticall writers Suspension, the second Excommunication.

Of Suspension.

NOW Suspension is a charge given by the Assembly of the Elders to abstaine a certaine time from the communication of the Supper of the Lord. Heereof there is some example and shadow in the law, which forbiddeth such as be vncleane to be partakers of holy things, and suffered not indifferently any to enter into the Temple, and to be partakers of the Sacraments & sacrifices which were offered. Therefore there were appointed Keepers of the gates of the Temple by *Iehoiadah* the Priest to keep every filthy and vncleane person from entering into the Temple. So also in the 12 of *Exodus* it is forbidden that any man being uncircumcised should be admited to the communicating of the Passover: or that any stranger who by receiving circumcision, professed not the like Religion with them, should be admitted. 2. Chro. 23. 29. Exod. 12. 48.

In the ninth of *Numbers* there is a notable example concerning this matter, of certain who being driven from communicating in the Passover because they had polluted themselues by touching a dead body, went to *Moses* and *Aaron*, that is to say sitting in the Councell house (as it is well noted by an Hebrew Inter-

pretor) and deſired that their uncleaneſſe might bee forgiven them, that they might eate the Paſſeover with the reſt of Iſrael, alleadging, that ſeeing of neceſſity ſome muſt daily die in ſo great a multitude, it ſeemed not that that vncleaneſſe wherewith they were polluted by doing their neceſſary duty to their friends and neighbours (in burying of them) ſhould be ſo great, that they therefore ſhould be forbidden to eate of the paſſeover with the reſt of the Church. But *Moſes* asking counſell of God, what was to be done in this caſe, Anſwer was made that they ſhould not eate the Paſſeover with the reſt of their Brethren, and a law made for ever after touching that matter. That thoſe kinde of uncleane perſons ſhould not eate the Paſſeover with the reſt of Iſraell in the firſt moneth, but ſhould tary to eate it in the ſecond moneth.

Our of which places we haue many things together which belongs to the Diſcipline of the Church. And firſt of that which is in the 12 of *Exodus*, that no uncircumciſed perſon ſhould be admitted to eate the Paſſeover, no although they wete Iewes, and by nature borne heires of the Covenant and of the promiſes, but that open profeſſion of true Religion was neceſſarily required as well of Iew as of ſtranger, before they were admitted to eate of the paſſeover.

Of this I ſay we learne, that now no man ought to bee admitted to the Lords Table, and to the holy communion, but he that is knowne by his open profeſſion to be of true Religion: for as much as the body excelleth the ſhadow, and the truth the figure, ſo much more carefully ought we to take heede, that the Sacraments, wherein we haue the truth, and the body it ſelfe be not communicated with uncircumciſed and uncleane perſons. So that diligent inquiſition is to be had of every man what faith he holdeth, and how hee ſerueth God, leſt we communicate them with any who profeſſe not the ſame true religion of Chriſt.

Which thing was ſo well taken heed unto in the Primitiue Church, that *Euſebius* reporteth in his Eccleſiaſticall hyſtory, that a Roman Emperour named *Philip*, who firſt became Chriſtian of all the Emperours, and firſt ſubmitted the Roman Empire unto Chriſt, deſiring to communicate with the reſt of the Church, was not admitted thereunto by the Biſhop of that Church, (for that hee was yet ſuſpected for diuers cauſes) before that hee had openly made profeſſion of true religion: and in theſe our daies, in thoſe Churches which haue received the Doctrine of the Goſpell and true Diſcipline together, as in old time no man was ſuffered to eate of the Paſſeover, being either a ſtranger or a hired ſervant unles he had his part in the Lamb, ſo likewiſe in the holy Communion of the Lords Supper, Chriſt the true paſcall lamb, is communicated onely to ſuch (as far as men can iudge by their outward profeſſion) unto whom Chriſt himſelfe belongeth.

6. Booke of his Eccleſiaſticall hiſtory.

Now then ſeeing we haue a law touching this matter of no leſſe waight then theirs, why doe we ſuffer it to remaine in the booke of the Goſpell, as in a ſcabard, and ſuffer the edge of it to waxe dull, now fifteen yeeres together? why doe we communicate the holy Sacraments with the Papiſts, and require not before they be admitted, a ſincere, open and franck confeſſion of true Religion? The holy Myſteries of God are prophaned, the Gentiles enter into the Temple of God, the holy things are indifferently communicated with cleane and uncleane, circumciſed and uncircumciſed, and yet we ſet no Porters at the Church dores, nor ſhut up the uncleane and polluted together by themſelues. Therefore let this ſo neceſſary a part of Eccleſiaſticall Diſcipline

be

be eſtabliſhed, let an open profeſſion of true Religion be exacted of thoſe who are admitted to the uſe of holy things, and let no longer the heavenly myſteries of God be prophaned, by communicating them with the Papiſts.

The next thing which is to be noted out of theſe places, which I haue alledged belongeth unto thoſe who are indeed heires of the promiſes, and as Saint *Peter* ſpeaketh in the Acts, *Sonnes of the Teſtament and Covenant made with the Father*, but yet for ſome fault made, are for a time excluded from the uſe of holy things. And hitherto belongeth that example out of the ninth of *Numbers*, of thoſe who were put over unto the ſecond Moneth before they might eate the Paſſeover. Act. 3. 25.

Touching which kinde of puniſhment, although there be nothing expreſly mentioned and commanded in the Goſpell, yet ſeeing it is commanded in *Mat.* 5. that he at whom a brother is offended, bringing an offering to the Altar of the Lord, ſhould leaue his offering there, and goe firſt and be reconciled to his brother, how much more ought this to be done, where the anger hath been ſo hot, that it hath broken out into reproachfull and contumelious words, and ſuch as our Saviour manifeſtly declareth to be ſuch as the councell of the Church hath to deale with? that is to ſay, that they be commanded to abſtain from the Altar of the Lord, untill they be reconciled with their brother who is offended. For otherwiſe if without reconciliation they offer the gift, the offering is prophaned, and they that doe ſuch things are guilty of great offence, and for a ſmall fault that was made before, they haue now committed a great and hainous treſpaſſe: for ſo the law threatneth to that uncleane perſon, that durſt touch the holy fleſh, and eate of the ſacrifices, that hee ſhould ſurely pay for it, and that no other ſacrifice ſhould ſerue ro take away his ſinne, but even his owne bloud: As alſo our Saviour Chriſt threatneth in the Goſpell, that they which reconcile not themſelues ſhall ſurely pay for it, even to the uttermoſt farthing, and Saint *Paul* ſaith, that they that eate and drink the Lords body unworthily, eate and drinke their own damnation. Mat. 5. 24. Math. 5. 22 Lev. 7. 18. Math. 5. 26

Seeing then it is ſo, and that the Lord is ſo greevouſly diſpleaſed with the neglecting of theſe duties, and prophanation of his holy myſteries: Seeing alſo that thoſe men themſelues who doe thus boldly prophane them, doe make themſelues guilty by this meanes of more greevous iudgment and condemnation, this part of Diſcipline alſo being no leſſe neceſſary than the other, which we want now too long time, is to be reſtored again, and the keeping of it to be as much eſteemed, as we eſteem and ſet by the heavy iudgements of God, and his wrath puniſhing and revenging the prophanation of his holy myſteries.

For let no man here obiect unto me the Biſhops Conſiſtory, and the Officiall, and Commiſſarie giving charge from the Biſhop to be reconciled, and puniſhing by the purſe ſuch as doe offend, as if we wanted not thoſe things that I ſay we want: for all thoſe are but toyes and trifles, which ſeeing it hath aboliſhed the lawfull manner of taking away offences, appointed by our Saviour Chriſt to be kept in his Church, what hope can wee looke for to haue any holſome remedy by theſe meanes of ſo dangerous diſeaſes: Therefore let there be a lawfull councell eſtabliſhed in the Church, and let them uſe that authority which they haue appointed them of the Lord, for the thruſting back of prophane and uncleane perſons, of the keeping chaſte and pure the ſeruice of God, of taking away of offences, and providing of meet remedies for every fault and tranſgreſſion,

Of Excommunication.

NOW remaineth the other part touching Excommunication, a large point and of great waight and vſe in the Church: but ſo much the more fowly abuſed, as the right vſe of it is good and profitable. But as I purpoſed, touching onely thoſe faults which are committed in our diſcipline in this behalfe, I will omit all other: and firſt of all I paſſe over them who take away all vſe of excommunication, and contend that it is not neceſſary in a Chriſtian Church. For our men who retaine yet ſtill ſucha kinde of Excommunication as they haue receiued from the Papiſts, deny not that there is ſome vſe of it, but rather contrarily doe proue it to be neceſſary, thinking it better to vſe this being as it were a leaden ſword, then none at all. Although that which ſhall be alleadged by me out of the Scriptures touching the lawfull vſe hereof, ſhall bee ſufficient to confute them alſo who doe deny any vſe of it at all,

Excommunication therefore is a ſentence giuen by the Aſſembly of the Elders, whereby the party that is conuicted of ſome greeuous crime and offence; and can by no meanes be brought to repentance, being firſt forbidden to come to the Lords Table, without preſcription of any other certaine time then of his repentance, is driuen out from the Church, and cut off from the communion and fellowſhip of the faithfull.

This part of Eccleſiaſticall cenſure, as alſo the firſt were tranſlated unto us from the Iewes. For the church of Chriſt, in all this matter of Diſcipline hath receiued all her lawes and decrees from the Iewes: For as it hath been ſhewed before, it is plaine and manifeſt that our Saviour in *Math.*18. alluded to the manner of the Iewes, becauſe that otherwiſe his ſpeech ſhould haue been very obſcure, and ſuch as no man had been able to underſtand. But this appeareth moſt manifeſtly by the excommunication of the blinde man in the 9. of *Iohn.* and by the 17 of the ſame Goſpell, where Chriſt giueth the Apoſtle warning that they ſhould be excommunicated for his ſake. *Mat.*18.17

Some fetch the Originall hereof euen from *Adam* whom the Lord caſt out of Eden, and ſet an Angel at the entry, who by ſhaking the blade of a gliſtering ſword frayed him from entring in, and ſuffred him not to taſt or touch that tree which was a Sacrament of life vnto him. Such a like thing alſo the Hebrew Interpretours obſerue of *Cain*, whom the Lord with a certaine curſe caſt out of the Land where his Father *Adam* dwelt: which place was neere to Eden and had certaine vndoubted tokens of the preſence and fauour of God remaining in it. For that there was a certaine place there wherein the ſacrifices were offred, *Aben Ezra*, doth learnedly note vpon this where it is ſaid of *Cain* and *Abel*, that they brought their oblations to offer, which muſt needs be vnderſtood, that they brought them to a certen place: and in the ſame chapter *Cain* complaineth, that he is caſt out from before the face of God. Further alſo ſome ſhadow hereof appeareth in the Leapers, who for their leaproſie were caſt out of the cittie.

And ſurely thoſe be no obſcure and darke ſhadowes, but plainely and liuely do repreſent unto us the nature of excommunication, if they be well and narrowly obſerued: which notwithſtanding is ſet forth more plainly in the ſeuenteene of *Geneſis*, where the Lord inſtituting the ſigne of Circumciſion, for a ſeale of the covenant made betweene him, and *Abraham*, and his ſeed, threateneth that the contemner of this ſigne, that ſhall refuſe to be circumciſed,

ſhall

shall be shut out from the covenant, and to be cut off from the people with whom he had made his covenant, and to be esteemed as one that had bene born amongst the other profane Nations.

Afterwards also this covenant being renewed with the Israelites under the Law, as the promises were signed with more seales, and as they were assured of them by more meanes, so this cutting off, which they call *Carith*, is more oftentimes threatned and mentioned: which, that it was the same in the time of the Law, that our excommunication is now, appeareth by that, that the very formes of speaking and the natures therof, are borrowed from it, and translated unto ours. For what other thing is it, to be an Ethnick and a Publican, by which kind of speaking Christ noteth excommunication: and that also which is in the ninth of *Iohn*, To be cast out of the Synagogue, and those manners of speaking used in this case by the Primitiue Church, To be cast out from the Communion of the faithfull, to be banished, *And to be accompted strangers from the Church*. And that which *Paul* saith in the first to the Corinthes, chap. 5. 2 *That hee may be taken out from amongst you*, and the 8 verse, *Put out that wicked man from amongst you*, what other thing I say is declared in all these kinds of speaking, but that which is so often repeated in the Law? *To be cut off from Israel, and to be cut off from his people*. Yea further, both our Saviour Christ in the 18 of *Mathew*, and the 8 verse, and S. *Paul* to the Galathians, and S. *Peter* in the *Acts*, seeme manifestly to allude to this name of *Cutting off*.

Iohn. 9. 17.

Gal. 5, 12. *Act.* 3. 24.

That same also which is in the ninth of *Numbers* where the Lord threatning that hee shall bee cut off from his people that eateth of his sacrifice after it was offered, saith: that his sacrifice shall profite him nothing, *nor be accounted to him to take away his sin, but that his sin shall remaine still upon his own head, and be punished upon himselfe*. For so *Aben Ezra* doth expound it: or as a man might peradventure turne the words and more fitly, Hee threatneth, that such a one shall beare his own sinne.

And that same also in the 18 of *Deuteronomy*, where threatning the same cutting off, to the contemner of the Prophet which should be sent, I *will require* (saith he) *his sinne at his hands*, What other thing do these two kinde of speeches signifie, then the words of *Binding, and not forgiving sinnes*, which are used by our Saviour Christ in the 18 of *Mathew* in this behalfe?

Deut. 18. 15

Last of all, doth not Saint *Paul* in his first Epistle to the Corinthes, and 5. chap. the 6. 7. and 8 verses, seeme to haue taken the ground and foundation of that excommunication, from that *Cutting off*, which is mentioned in the 12 of *Exodus* the 15 and 19 verses, and very properly and fitly to haue translated it thereunto? For whereas *Moses* had threatned that he should bee cut off from his people, who during the seven daies of his Passeover had any leaven in his house, but onely sweet bread, Saint *Paul* making our whole life to answer to those seven daies of the Passeover, and Christ to be our Paschall Lambe, the house, to be the Assembly and Company of Communicants (as also some of the Hebrewes Interpreters expound it) Sweet bread, to be syncerity and truth; and leaven, to be maliciousnesse and wickednesse, seemeth he not I say to ground and gather hereupon, that that same *Corinthian* who in the time of the feast of our true Passeover had that leaven found in his house, that is to say, had so grieuously sinned after the profession of Christian Religion, was to bee cast out of the Church? And having changed a little the manner of speaking, he addeth in the same place, that this old leaven was to bee purged

out from the Church of God, which he calleth a new Lumpe and Sweete, or unleavened bread. Hereby therefore, as I think it is plainely proved, both that the use of excommunication hath beene at all times necessary in the Church, and also that it was first translated unto us from the Iewes by the Lord himselfe: And that it was afterwards used by the Apostles, and since the Apostles time even unto this age, in the Church of God, Although miserably depraved and corrupted in this latter age: whereupon I conclude that it ought to be used in Christian Churches when time and occasion doth serue.

Further, it hath beene declared hereby, what excommunication is, and what the force and nature of it is, namely that it cutteth off from the Church (that is to say, that company which professeth the true service of God) the party against whom such a sentence is given, and depriveth him from the blessed hope of the children of God, and waiting for the promises, together with the signes and seales thereof: which both Promises and Sacraments, are given to the Church alone. So that by this, as it was in that most grievous sentence and condemnation of the Romanes spoken of before, all the rights, priviledges, and freedomes of a Citizen of the Citie of God, are cleane lost and taken away: and so much the more grievous is this sentence to be esteemed, that whereas he that had lost his freedom in Rome, might haue beene denized into some other free Towne or place: bnt he that looseth the freedom of this Citie, cannot be received as Denyson into any other free State or Commonwealth, but being cast out of the Kingdom of God, is delivered to the Kingdom of darknesse and to extreme bondage, seeing there is no meane, but that he who is not of the one Kingdom must be of the other, as doth appeare in the example to the Colossians.

Col. 1.13.

Therefore our Saviour Christ declareth, that by this sentence a man is pronounced to be an Ethnick and a Publican, which being spoken in respect of the Iewes, is as much as one should say now, in respect of the Christians, a Panym, a Saracene, or a Turke. And Saint *Paul* declareth it to be a delivering to Satan, whereupon also we are commanded in the Epistle to the *Thessalonians* that wee haue not to doe with them who are such: which Sentence the more grievous it is, and how much more terrible this sword is, then that the Angell shaked before *Adam* to feare him withall: So much the more care and heed is to be taken here against whom we pronounce such a sentence, against whom we draw out so sharpe an edged sword: lest that if it be against an Innocent, or one that is not guilty of some heynous offence and unrepentant, we make our selues, by prophaning the most holy and sacred Iustice of God, guilty of his heauy iudgement and displeasure. Therefore this sword is to be handled and ruled by the word and commandement of the high Iudge, and to bee drawn out onely against them, against whom he shall command it to be drawn: neither is so sharp a kind of Surgery to be used to the curing of the rest of the body, except it evidently appeare that some member bee cleane rotten, and putrified.

2. Cor. 5.5.
1. Thes. 2.3
34.

Wherein, lest we should offend by any errour, certaine expresse rules are giveu us, which do fully set out all the order whereby we ought to proceed in this case. For our Saviour Christ declareth generally that every one who shall bee disobedient unto the Church, exhorting him to acknowledge and bewaile his offences, should be holden as an Ethnick and a Publican. And Saint *Paul* more particularly declareth an heretick is to be excommunicated, a Schismatick,

Math. 18. 17.

Tim. 3.10.

ſick, a Blaſphemer, an Idolater, or he that offendeth ſo grievouſly in manners that he is an inceſtuous perſon, or a fornicator, or guilty of any of thoſe crimes which are rehearſed in the firſt Epiſtle to the *Corinthes* the 5. chap. 11 verſe, and to the *Theſſalonians* in the 2 Epiſtle 3. chap. 2. verſe.

For although (as our Saviour Chriſt moſt wiſely and worthily handleth this matter in the 18 of *Math.*) it be better that one member be cut off then that all the body doe periſh, yet where the caſe is concerning the cutting off of ſome part of our body, or of pulling out the Eie, we ought to conſider firſt diligently, if there be any hope to recover it againe, if there be any medicine that may do it good, if the publique faſt of the Church as a certaine ſpirituall diet of the whole body may remedy it: Finally, whether it be altogether putrified and rotten, ſo that the part muſt needs be plucked away or cut off that the reſt of the body may be preſerved before we ſuffer it to be pulled out or cut off from the body. Yea furthermore, although it plainly appeare to bee putrified, and that the ſore be altogether deſperate and paſt hope of remedy, yet notwithſtanding we ought not to mayme the body, or put out the eie, although that part and member be become unprofitable, nay although it be hurtfull and noyſome to the reſt, without great griefe and ſorrow of the whole body, nor without ſenſe and feeling, and naturall compaſſion of ſo great a miſery.

In which behalfe, as the Papiſts were wont moſt grievouſly to offend when as for every light cauſe, and even for not paying the Officiall or ſome Officer of his Court ſome ſhilling or two, or other duetie, men that were otherwiſe very honeſt and godly had both other ſentences, and even this moſt grievous amongſt all given againſt them. So that to this day, this notable corruption of this Divine Iuſtice is not corrected nor amended: But even as it is was wont to be in time of darkneſſe, matters of leſſe waight and importances are puniſhed with thoſe grievous and fearefull ſentences. But ſeeing that the edge both of the other ſentences, and alſo of this which is moſt grievous, is the commandement of God, and that not onely one of the Biſhops officers, but all men aliue are not able to cut off from the Church whom Chriſt from heaven doth quicken with his Spirit as a member of his body, there is no cauſe why any man ſhould feare that ſentence, as if it were this thunderbolt which I haue deſcribed.

But as there hath beene fault in too much lightneſſe and raſhneſſe, and pronouncing ſo heavy ſentences without iuſt cauſe, ſo there hath been no leſſe fault in this, that by negligence this wholeſome ſeverity when iuſt cauſe and occaſion requireth, is not executed. For that meanes being taken away which the Lord would haue exerciſed in his Church and whereby offences are to be provided for, and the whole authority tranſlated from the Conſiſtory and company of the Elders to the Biſhop and his Court, where the Paſtor muſt come to pleade, if he will bar from the Communion ſuch as are to be put back by the word of God, the holy Myſteries of God are with great licence and without any puniſhment daily prophaned, the holy things are proſtituted and ſet open to adulterers, fornicators, drunkards, and all kind of vicious and ſinful livers, and (which our Saviour forbiddeth) pretious ſtones are caſt before hogs and ſwine. And the holy myſteries not onely prophaned by taking away of this meanes whereby they might be kept from theſe pollutions and prophanations, but the Church alſo is brought into an undoubted danger; for as much as it is feared

leſt

lest that the rest of the body be infected with the same cōtagion: and even they themselues who be such, heape and double their condemnation for that they dare take in hand to bee so bould to come in such sort vnto the Lords table.

For besides that the worship and seruice of God is preserued and kept chast, pure, and vndefiled, by this seueritie, the whole Church also and euen the parties themselues who are guiltie are best by this meanes prouided for. And that the Church is thus preserued, the Apostle plainely sheweth whereas willing them to cast out the leauen, he giueth them warning, that the whole lumpe is soone sowred with a little leauen. And that this also doth appertaine to the benefit and safety of the guilty parties S. *Paul* sheweth, noting this to be the end of the deliuering the incestuous man vnto Satan, that his soule might be saued in the day of the Lord. And againe where he saith, that they ought to be contented with that correction which had been done, lest that peraduenture the party should be swallowed vp with too much greefe. Whereby we see that this is a medecine, rather then a deadly punishment: a sharpe and bitter medecine indeed, but we must remember that no remedy is so greeuous as that which is most healthfull and holesome.

1. Cor. 5. 6
1. Cor. 5. 9.
2. Cor. 2. 7

Seing therefore excommunication hath so profitable, necessary and holesome vses in the Church, let it be restored to vs againe and established in such sort as is described by the word of God, Let the holy Sacraments of God be carefully kept from all pollution and prophanation. Let the leauen be purged and cast out of the Church, that we may be a new lumpe as we are vnleauened and sweet bread as the Apostle witnesseth. Let vs procure diligently the health of those members which be in danger, that we enter not lame, and maimed, but whole into that life, which by the word of God we hope for. Let the Angell of God therefore, be set at the gate of Eden, that with his sharpe and glistering sword he may keepe backe all polluted and vncleane persons from tasting or touching of the tree of life. Let the safety of the Church be procured and sought for by this kind of purgation, and the amendment of such as go astray, by these remedies: sharpe indeed and vnpleasant but holesome notwithstanding and profitable.

Of Execration.

THVS in those two kinds or sorts, all manner of kindes of Ecclesiasticall discipline and remedying of offences, is contained: vnlesse some man thinke good that, that execration be added which S. *Paul* denounceth & threatneth in the first to the Corinthians and the last chapter against all those who loue not the Lord Iesus: and to the *Galathians* against such as preach any other Gospell, which S. *Iude* out of *Enoch* seemeth to thunder against all the wicked. Which if any man so take and referre to excommunication, S. *Iohn* seemeth to allude to the necessary use of excommunication in the Church, were (as it seemeth out of *Zachary* who had prophesied that in the Kingdom of Christ there should no more be any Cananite in the Land) he declareth that in this citty which he describeth in the 22. chapter there should no more be any accursed thing, also in the 21. chapter and 27. verse and the 22. chapter the 25. verse he alludeth to the same thing, whereas he saith that no prophane or abhominable thing, no dogs, inchaunters, fornicators, &c. shall enter into the cittie.

1. Cor. 16. 2. 22.
Gal. 1. 2. 8.
Vers. 14.

But

But that seemeth to be more then a Medecine, and rather a sentence of death and a threatning of the last Iudgement without hope of forgiuenesse. And some thinke it agreeth rather to the vices themselues then to any certen persons: as also the Apostle denounceth them not against certain men but generally against the wicked and reprobate. Although the primitiue Church pronounced this sentence euen against certain men, as *Socrates* declareth in his history, that *Nestorius* was accursed by the Church men, which curse, saith he, we Christians are wont to call the sentence that is pronounced against a blasphemer, when, as if it were grauen vpon some piller, we publish this sentēce to all the world. Which if we take in this sense, it seemeth so to answer to excommunication, as *Destruction*. Which the Hebrewes call *Abaddon*, doth answer to that excision and cutting of which they call *Careth*. Which hath been spoken of before. Touching which Destruction the Hebrew interpretours confesse that they know not certenly what it is, yet they do proue plainly that it is another kind of punishment distinguished from the other, and of more grecious and certain destruction. *The 7. booke of his Ecclesiastical history.*

And let thus much suffice to haue been spoken of the chiefe and soueraigne authority of the Assembly of the Elders in the gouernement of the Church: wherby we may see by which of the three states of lawful gouernment (which are, where one is soueraigne, or more, or all) the Church is gouerned. For asmuch as the state and kind of gouernement, is esteemed of the soueraigne whether he be one, moe, or the comminalty, Therefore for asmuch as all things are ordered & gouerned by the authoritie of certain chosen men who are chiefe in the Congregation in godlinesse and vertue, we may call the gouernment of the Church, *Aristocratie* that is, that gouernement and state wherein a few of the best do beare the rule: or rather *Theocratie*, that is the gouernement of God, seeing that they haue no authoritie to do any thing but by the word and Commandement of God.

But these chosen and picked out men, do so exercise this authoritie, that they do well vnderstand they execute no ciuill nor politique gouernement, but that they so rule ouer the people of God: that there be no violence nor tyranny vsed: or such like, as commonly is vsed in that, which degenerating from the gouernement of a few of the best commeth to a few of the richest: but that they adioyne also to their own authoritie (especially in matters of great waight as in choosing, or deposing of any Ecclesiasticall Officer, or in suspending or excommunicating any man) the consent & agreement of all the people. For we reade it to haue been thus done, euen from the Apostles times vntil that Discipline was corrupted, as appeareth in the Acts of the Apostles written by *Luke*: and the Ecclesiasticall history of the primitiue Church. So that in this respect it seemeth that the Church is gouerned rather by all then by a few. And therin resemble that state of gouernement wherein the comminalty is the chiefe. Which societie must needs be gouerned by a heauenly order, for it is the best state of all whereas all these meete in one kind of gouernement as both *Plato* thought and *Aristotle* and the other chiefe and excellent Philosophers: that state I say, wherein all the citizens obediently submit themselues to God which commandeth: as King and Monarch, and the assembly which decreeth by his will and authoritie, where also the assembly decreeth no waighty matter without the consent and approbation of the rest of the Church and people.

Of Synodes.

NEither is this the manner of gouernement of pariſh Churches onely, but the ſame is alſo kept where more Churches are either for that they be nigh together, or becauſe they are all ſubiect to the ſame Magiſtrate, or for their cõmon profit and commodity, ioyn together and make as it were one body. For of this ſort alſo be all the aſſemblies which are gathered for the gouernement of the Church: both thoſe which are called Conferences and Synodes whether they be leſſe Synodes, ſuch as they wont to haue twiſe a yeare in euery prouince, or greater which are gathered together by the authoritie of any one whole Kingdom, free ſtate, or commonwealth: or els of mo Kingdoms and countries. For the ſouerainty always reſerued vnto Chriſt by whoſe word al things are gouerned as in a Monarchy, The counſell or aſſembly of Elders as in the ſecond ſtate of gouernment which I deſcribed before, decreeth by common counſell & authoritie, that which is for the wealth and commoditie of the Church: the people with all good will allowing of the godly iuſt and honeſt determinations of the Aſſembly, or making them voide and of none effect if they be not ſuch, as in the laſt ſtate wherein the people hath to rule and gouerne.

Of which Aſſembly both Conferences and Synodes of both ſorts, although many things might be ſaid very neceſſary and profitable for the vſe of our Church, to which nothing could be more profitable then theſe aſſemblies being ſo vſed as they are appointed to be vſed by the word of God, and vſed by other purer and better reformed Churches (as contriwiſe nothing doth more hurt, then theſe Synods, viſitations and conuocations, which are come into their places, which as we vſe them are full of infinite abuſes wherein almoſt no other things it talked of or decreed but of ſquare cappes, copes, and ſurplices, what faſhion the Miniſters gowne and cloake muſt be of, and ſuch like trifles) yet ſeeing this hangeth of that which hath been already ſpoken of the gouernment of particular Churches, and the more full handling of thoſe things may be taken out of the learned writings of ſome of our dales, which haue lately written touching this matter, paſſing this thus briefly over, let us returne againe to the Aſſembly and company of the Elders.

Neceſſity of the Elderſhip.

WHich ſeeing I haue declared both to haue been inſtituted by our Saviour Chriſt, and to be very neceſſary for the preſervation of the Church, becauſe that thereby controverſies are ended, offences are taken away, the Church being purged is deliuered from the feare of the puniſhment of God, the Sacraments are kept holy and undefiled, finally all things are done ſeemly and orderly, as the Apoſtle commandeth to be done in the Church of God, by what ſubtilty of *Sathan*, and negligence of our ſelues are our Churches bereaued of ſo ſingular and heauenly a benefit? can any man deny but that Chriſt hath thus appointed that this aſſembly ſhould thus goverꝛne in his Church? if there bee any man that can deny it, let him tell us what the meaning of theſe wordes are, *Tell the Aſſembly*, in *Mat.* 18. or what keys, that is to ſay, what power of opening and ſhutting of heaven, of binding or loſing ſinne our Saviour ſpeaketh of in that place, or what that Aſſembly of Elders is with *Paul* in his Epiſtle to *Timothy* ſpeaketh of: or what Elders they be that he ſpeaketh of in the chap. following.

1. Tim. 4. 14.

following. And *Peter* likewiſe in his Epiſtle who they be that to the Corinthians he calleth Governours, to the Theſſalonians Rulers and overſeers. And who they be whom the Apoſtle to the Hebrews ſaith, to be ſet over the Congregation, unto whom he willeth them to be obedient, and to ſubmit themſelues: and who they be alſo whom Saint *Luke* in the *Acts* calleth the Elders of the Church of Ieruſalem and of Epheſus? Would they haue us proue that it is neceſſary? Let them teach us contrary to that which our Saviour Chriſt hath given us warning of, that it is not neceſſary that offences ſhould ariſe: or els ſhew ſome better meanes how to redreſſe them, or take them away when they be riſen, then that which our Saviour hath appointed, which is to be exerciſed by the Aſſembly. Let them ſhew it to be a needleſſe care to keep the Sacraments unpolluted and vndefiled? Or if they confeſſe it to be needfull, let them teach us ſome better way to do it by then that which our Saviour Chriſt hath taught us already.

1. *Pet.* 5. 2. 1. *Cor.* 12. 28. 1. *Theſſ.* 5. 12. *Heb.* 13. 17 *Act.* 15. 2. 20. 17. *Math.* 18. 7

For I thinke there is no man of any ſonnd Iudgement that will ſay, that which we uſe now is fitter for this purpoſe: viz. that one Biſhop (and he not often times by himſelfe, but by his Chancelor, and he by his Surrogate) ſhould take to himſelfe all this authority, to rule alone as he liſteth in ſteed of a lawfull Aſſembly of Elders, who by common councell and authority ſhould governe the Church. For as I declared before the Biſhop tooke upon him the office of Deacons, that they being taken away he might diſtribute the Church goods all alone, and how after alſo taking upon him the office of the Elders, when he had likewiſe thruſt out them, he tooke upon him alone all the care of the Church: So here alſo he hath aboliſhed the whole Aſſembly, that he alone may be asked councell of, he alone may haue knowledge, iudge and determine of all matters. For he ſpreadeth himſelfe over all the body, even as the eie which Saint *Paul* ſpeaketh of in the firſt to the *Corinths*: For as the eye will haue no eare nor hearing in the body, no noſe nor ſmelling, no hands nor feeling, finally, nothing but the eie and ſeeing, So the Biſhop cutteth off the Deacons, as the hands from the body, taketh away the Elders who doe neceſſarily ſerue to ſmell out and underſtand many matters; aboliſh the Aſſembly, as if he ſhould ſtop up the eares which are appointed for the hearing of controverſies, and finally hath deſtroyed the whole body, whiles he will haue it nothing but an eie: neither will ſuffer either the Deacons or the Elders, or the Aſſembly to doe any thing, but onely himſelfe to heare, handle, and deale with all manner of matters. But what a body is this which is nothing but an eye: For as the Apoſtle ſaith, *The whole body is not one member but many*: And if there be nothing but an eie, then where is the ſmelling? where is the hearing? where be the hands: and where be the other parts: Surely God made the body otherwiſe, appointed to every member his office and function. Neither can the Biſhop ſay unto the Deacon, no more then the eye unto the hand, that he hath no neede of him, ſeeing we ſee Apoſtles, who were the cleereſt Eyes which ever were, had need of the Deacons help. Much leſſe can I ſay, that he hath no need of the Elders, or of the whole Aſſembly.

1. *Cor.* 12. 17. 1. *Cor.* 12. 13. 17.

Neither durſt the Biſhops arrogate thus much to themſelues in the beginning but by little and little, as ambition, and deſire of bearing rule did increaſe in them, and the care of the Church did decreaſe in their fellows, at the laſt they came to this unſpeakable pride. Whereunto this was the firſt ſteppe, when as the name of a Biſhop which is common to all other miniſters and

their fellows, as it appeareth in *Acts* 20. began to bee attributed to one alone; who was choſen by the reſt to this end that he might propound the matters which were to be handled unto the Aſſemblies, and gather the voices, and beare as it were that office which the Conſull did in the Senate of Rome. But as yet he was choſen by the reſt, and that not for ever but for a time. And although he had the honour of the name, yet for other things he uſed no private authority, neither tooke vnto himſelfe any more giving of voices or determining of matters then any of the reſt, he continued ſtill in the common care and charge of all the Aſſembly, to watch and overſee the flock, and was carefull alſo of his owne particular duty, to preach and to teach the people: neither pretendeth the charge of the common care which he had with the reſt, to make it a cloake for his idleneſſe, and to liue at eaſe, and leaue his proper and peculiar charge of preaching, but kept ſtill his owne Church, as his ſtanding upon the wall, ſo that yet hitherto every thing but only the arrogating of the name of Biſhop unto himſelfe was tollerable, But afterwards when as by the negligence and ignorance of Biſhops and miniſters, there were but a few, who were meete to handle ſuch matters, and many were unlearned, ſome alſo idle, and negligent, and cared not for the Church, then began this authority and charge touching the Diſcipline of the Church, to be almoſt wholy given unto one: which occaſion ambition tooke, and ſeeing the time to ſerue ſo fit for the purpoſe, hoyſed up the ſailes unto honour: So it became a perpetuall office, whereas before they were choſen unto it for a time: and all matters were governed and ruled by one mans authority alone, and no more by the voyces of his fellows, and of the Aſſembly.

But afterwards, that darkneſſe encreaſing, and covering all the Church, when as few fit miniſters were to be found, not onely in one town or City, but in ſome whole Countrey or Province, the tyranny grew greater and increaſed ſtill, and brought under the ſubiection of one man all the Churches which were in a whole Dioces, whereupon the charge of a particular, and as we call it a Pariſh Church, was ſhaken off under pretence of the great burthen of the overſight of ſo many Churches: ſo that they left unto themſelues no more of the true office of a Biſhop and Miniſter, then that ſerved for their honour; that is, they reſerued onely ſo much, that they might ſpeake to the people, where and in what Church, and when they would.

Thus they uſurped all the authority of the Aſſembly, yea over the Aſſembly, ruling them as they liſted, choſing and putting out whom they would, untill at the laſt the Aſſemblies were cleane taken away, and the Churches, of every Dioceſſe, had Lords ſet over them. But Ambition which as the flame or fire goeth upwards ſtill, and cannot be kept within any bands, ſtaied not thus in Dioceſſes and ſmall Provinces, but aſcended up to greater, from whence come our Metropolitanes, who are called Arch-Biſhops, (and firſt began that Authority to be given them in their name, which indeed they had uſurped before, then from the greater Prouinces and Archbiſhopricks they came higher, to the rule of all the Churches in a whole Kingdom, whereupon they were called Primates. Then the whole Church throughout the world was ruled by a *Quadrumvirat*, that is by foure, who had the chiefe charge of all the world, and were called Patriarches, untill at the laſt Antichriſt by theſe ſtaires went up to the throne of God, and ſate him down in the middeſt of the Church, as Paul 2 *Theſ.* 2. 4 had propheſied, and boaſted himſelfe as God.

This

This is the true history of the confusion of Ecclesiasticall offices: This was the cradle and the beginning of the ambition of Church-men: Thus they grew forwards up and encreased, whereby if we perceiue all things to be so out of order, that the state of the whole body is to bee feared by it: Let us at the last giue warning to our Primate, to our Metropolitans, and to our Lord Bishops, that if they thinke it a shamefull and an ambitious thing, and unbeseeming the modesty of the seruant of Christ and of a true Pastor, for the Pope to take the authority of Generall Councels, and to suffer nothing to be done nor decreed in them but what he onely doth or alloweth, that (I say) if they think this shamefull in the Pope to do to Generall Councels, they would not play the petty-Popes in Conuocations, or Prouinciall Synodes, and taking away the liberty of the Ecclesiasticall Synodes and Assemblies, rule, governe, and appoint all alone by tyrannie, lest they seeme not to haue desired to deliver the Church cleane out of bondage, but onely to change the Maister, and to make it become subiect unto them, and to haue sought onely that we should haue no fortaine Popes, not that we should haue none at home, or none altogether, and rather to haue abhorred the Pope of Rome, then the Popedome it selfe.

Let them remember at the last, that they haue as great need (if they do their duties) of the help of Deacons, as the Apostles had: Let them remember that the body would be destroyed if there were no member in it but the eye: And that Church in like manner wherein no man beareth any office but the Bishop. Let them remember that God hath so made the body, that there is a marvellous necessary use of the divers members thereof, which variety of parts and members must needs be preserved, if wee would haue the body whole, healthfull and strong. Let this infinite ambition and desire of rule, and of medling with every thing that is in the Lord Bishops, be corrected: Let the Consistory and Assembly of the Elders being so necessary for all the affaires of the Church, be established, wherein they may haue indeed the first place in respect of the worthinesse of their office, so that they leaue the second to the Doctors and the third to the Elders. For the Church perceiveth how hurtfull a thing it is that they should take all into themselues, and can beare it no longer, perceiving well that the shamefull prophanation of the Sacraments, the manifold and intollerable abuses of Excommunication, which is the highest Iustice of the Church, and other innumerable evils flow and spring from no other fountaine then from this pride of theirs and busy medling, very hurtfull and dangerous, for the state of the Church. And thus much of Ecclesiasticall officers, of whom because I haue spoken more at large how they ought to be appointed, for that in the appointing of them Ecclesiasticall Discipline doth in a manner wholy consist, I will recompence it with the shortnesse of that part which followeth, which is touching the duty of all the Saints and faithfull.

The duty of all the Saints and Faithfull.

Vnder the name of the Saincts are contained all the Church, which do not exercise any publique office or function therein, whose duety as in all other societies is onely this, to suffer themselues willingly to be ruled and gouerned by those, whom God hath set ouer them whereunto there is a short, but a pithy exhortation of the Apostle to the Hebrewes: wherein he exhorteth them, and in them all other Churches, to obedience vnto them who haue the ouersight of them, that they may giue vp their account of the charge of soules which they haue taken in hand with ioy and comfort, and that they may readilie and

Heb. 13. 17

with good courage, beare for the Churches sake, all such labour, griefes, cares, and sorowes as are ioyned vnto their offices.

Neither let Magistrates thinke (although in respect of their ciuill authoritie the Church be subiect to them) that in this behalfe, they are to be exempted from this precept and commandement of the Apostle, who chargeth euery one to be subiect to those who in the Lord are set ouer them, for seeing they ought to be careful as well of the saluation of the Magistrate as of others, & that the soule of the Magistrate, as well as of the rest, is committed to their charge. They must also as well as the rest submit themselues and be obedient to the iust and lawfull authoritie of the Officers of the Church. For seing they not onely rule by the authority of Iesus Christ, but in a manner do represent his person, seeing they rule not as they themselues list according to their own will, but onely according to his word and Commandement, Is it not meet that euen Kings and the highest Magistrates should be obedient vnto them? For it is meet that all the Princes and Monarches of the world should giue vp their scepters and crowns vnto him, whom God had made and appointed the Heyre of the Kingdom and Lord of heauen and earth.

I might alleadge here out of the histories of all times diuers examples of godly Princes who submitted themselues to the order and gouernment of the Church appointed by God. Who although as touching this life they did rule and gouerne, yet they despised not the discipline and correction of the Lord, I might name out of the most ancient history and holy Chronicles of the Hebrewes, King *Azarias* who although he proudly and boldly vsurped the Priesthood, yet when he was striken by the Lord with a Leprosie, and was therefore cast out of the temple and separated from the common society of men by the high Priest according to the Law which God hd made therein, He obeied the commandement, according to Gods word, and letting his sonne rule in his steade passed the rest of his life in solitarinesse alone by himselfe.

2. Chro. 26 21.

Amongst the Christian Emperours, although there be many worthy examples which now a daies Princes may set before them to follow, yet those two which the Ecclesiastical story rehearseth, of *Philip* the first, the Christian Emperour, and of *Theodosius*, containe a singular example, aboue the rest of godly subiection: whereof the one being commanded to abstaine from the Sacraments untill he had first professed himself to be a penitent (for that he had committed certain faults) and had made an open protestation of his Religion (for that he was suspected) He willingly obeyed the Bishop, or rather the word of God: And both protested openly his griefe and sorrow for the sinnes hee had committed, and professed before all the Church his faith and Religion.

Eusebius 4. booke of his Ecclesiasticall history.

The other, that is *Theodosius*, being not admitted by *Ambrose* into the Church into which he would haue come did likewise so willingly obey, that prostrating himselfe upon the ground and pauement of the Temple, in the sight of God and his Angels and all the Church, fol'owing the meeknesse of *Dauid*, reprehended of *Nathan*) declared the wonderfull sorrow which he had for his wicked fact and the slaughter committed at *Thessalonica* by his commandement rehearsing these words out of the Psalme, *My soule did cleaue vnto the pauement:* Therefore all the faithfull, and euen the Princes and Magistrates themselues ought to be subiect to the word of God, and to Ecclesiasticall Discipline: and then is the Church in flourishing estate, when both they who beare rule do command according to Gods word and they who be subiects do willingly obey.

Theodoritus in his 5. book of his ecclesiasticall history

But the Magiſtrates haue this proper and peculiar to themſelues aboue the reſt of the faithfull, To ſet in order and eſtabliſh the ſtate of the Church by their authority, and to preſerue and maintaine it according to Gods will being once eſtabliſhed. Not that they ſhould rule the Eccleſiaſticall matters by their authority, for this belongeth unto Chriſt alone, and to him he hath commited this charge; but for as much as the Apoſtle teacheth that they are appointed of God, to the end that we may liue a godly and a peaceable life, and that the Kings of Iſrael by the appointment of God had charge to ſee the execution of all the Law, they ought to provide, and ſee that the ſervice of God be eſtabliſhed as he hath appointed, and adminiſtred by ſuch as ought to adminiſter the ſame, and afterwards preſerved in the ſame ſimplicity and ſincerity undefiled. In which ſo worthy an office, godly Princes now a daies, may chooſe out of the holy Hiſtory many paternes to look upon and to follow, as *David*, *Salomon*, *Ezechias*, *Ioſias*, *Zerubabel*, and others, whoſe labours was famous and notable, partly in appointing the order of Religion according to the word of God and the voice of the Prophets: partly, in reſtoring it againe, after it had been decayed. By Religion I underſtand, not onely the doctrine which wee profeſſe, touching the manner of ſerving God, and the obtaining of our ſalvation by his Sonne, but alſo the manner of governing the Church, of appointing the Officers thereof, of correcting and taking away of offences: all which, thoſe moſt noble worthies did truely and according to the will of God iudge to belong to the office and duty of the Magiſtrate. 1. *Tim.* 2. 2 *Deut.* 17. 18, 19.

Whoſe worthy examples, O moſt noble Queene *Elizabeth*, if as your Maieſtie hath well begun, ſo you doe continue to follow, I hope ſurely, that for the godly diſpoſition thereof, both your Honourable Nobility, and many notable and famous men of the Eccleſiaſticall degree, and even the whole Parliament will be ready to further, your Graces godly purpoſe: which both the Scriptures do witneſſe to haue happened to *David*, *Salomon*, and other religious Princes and famous (even for Religion and Reformations ſake) in the like cauſe: And we haue alſo ſeene to haue hapned unto your Maieſtie, not without the divine and marvellous providence of God, at the aboliſhing of Popery in the beginning of your raigne, Eſpecally, your Highneſſe right honourable Counſellours, and choſen by your Maieſty unto the bearing of the chiefeſt offices in this Realme, will further this noble enterpriſe, who every one will chooſe unto himſelfe ſome worthy paterne out of the godly Courts of thoſe noble Kings for him to follow in this behalfe: and ſome man, peradventure *Eliachim*, great Steward of King *Ezechias* houſe: Some other *Shaphan* Chancellour in *Ioſias* time: other the Honorable Secretaries of King *Salomon*, and the reſt, ſome other of the godly officers in *Davids* and *Salomons* Courts, Finally, all of them chooſing to themſelues ſome ſuch paternes to follow in all vertue and Religion, will ſtriue which of them ſhall be moſt fore-ward to promote your Graces godly decrees and purpoſes.

Seeing then that all will be ſo ready, O moſt noble Queene finiſh and make perfect now at the laſt with the ready will and conſent of all your Highneſſe Subiects, this heavenly work of the ſervice and Religion of God which your Maieſty hath begun, and that not onely by the example of theſe excellent and famous Kings, whom I haue ſet before your eyes, but alſo by the example of your Graces moſt noble father *Henry* the 8. of moſt famous memory, and of the moſt godly Prince *Edward* the 6. your Highneſſe brother, that is, the

ſame family wherein the praiſe of Religion and Reformation began to flouriſh, it may be alſo perfected and finiſhed by your Maieſty. For theſe are almoſt the ſpeciall praiſes of your Highneſſe Houſe and Progeny, to baniſh Idolatry, and to ſet up the true ſervice of God: where by the one, that is to ſay the aboliſhing of Popery, we owe in a great part to your Highneſſe moſt noble father; the other, that is, the reſtoring of true Religion, firſt to your Highneſſe moſt worthy brother, that godly Prince *Edward* the 6. & after alſo to your Maieſty, who as it is written of the good King *Ezechias* opened unto us againe the dores of the Temple of the Lord which had beene ſhut and cloſed up before; erected up his Altars againe, which had beene beaten down, and lighted againe the cleere Lampe of the word of the Lord which had beene put out. Which Princely vertues of your Highneſſe moſt worthy houſe, if your Maieſty crown with reſtoring of lawfull Diſcipline unto the Church, which yet remaineth, then ſhall our Church of England moſt worthily acknowledge to haue received her full liberty and perfect reſtoring againe, next after God, onely to that moſt noble houſe whereof your Highneſſe is: And confeſſe to haue found moſt true in that one moſt famous houſe of *Tedder*, that worthy propheſie of *Eſay*, *Kings ſhall bee thy Foſter Fathers and Queenes thy Nurces*: Which I pray God moue your Graces heart to performe, to the honour of his moſt holy Name, the edifying of this our Church of England, and the diſcharge of your Highneſſe duty unto both, and laſt of all, to the long and proſperous continuance of your Maieſties raigne over us.

Thus now the lawfull and true diſcipline hath been deſcribed: which gouernment of the Church of Chriſt as of the Lords houſe, whoſoeuer doth diligently and attentiuely conſider, ſhall eaſily perceiue a marueluous heauenly wiſdom to ſhine in all the gouernment of the ſame. And ſo much the more marueluous
1. King. 10. then was the gouernment of the houſe and court of *Salomon*, whereof mention is made in the holy hiſtory of the Kings, as he is wiſer then *Salomon*, who did appoint all the order and manner of the ordering of it. For whether we conſider the orders and degrees of Officers, or their orderly ſitting down or the diuers ornaments and apparell of euery one, according to his diuers eſtate and degree, we ſhall ſee, that nothing could be wiſely inuented nor diſpoſed with Iudgement and reaſon either for the preſeruation of the ſure and ſafe eſtate of the Church, or for beautifying and adorning the eſtimation of the ſame, which is wanting in this gouernment. For as touching the officers, what neceſſary office is omitted and neglected? or what office needleſſe and vnneceſſary appointed? or what can be named more ſeemely and orderly then this appointing of the offices? That thoſe functions ceaſing which ſerued but for a time, and were vſed extraordinarily in the firſt yeares of the raigne of our Sauiour Chriſt for the eſtabliſhing of his Kingdom.

Ordinary and perpetuall offices ſhould be appointed in two ſorts, whereof the firſt is ſuch whereas euery man hath his ſeuerall charge. The other, where many haue but one and the ſame charge which they execute by common counſell and Authoritie. Whereof againe the firſt ſort conſiſteth in two kinds, of Biſhops (which expound and teach Religion and the ſeruice of God; that is Paſtors and Doctors) and as many Deacons, (that is to ſay, Deacons & Elders, ſo called figuratiuely by names which are more generall. Of whom ſome do watch ouer the life and conuerſation of all the Church. And the other are carefull to helpe the neceſſities of widowes, ſtrangers, ſick folke, and generally

of all the poore: so that both all the house is sufficiently prouided for, aswell touching the purity of faith and doctrine, as the honestie & integritie of life and maners, and also the need and necessity of euery one particularly not neglected. Then, the consistory or the Assembly of Elders which consisteth of the three first and cheefe Officers of the Church, Pastors, Doctors, and Elders, haue the chiefe care and charge of this common wealth: to see that no office want his officer, and how faithfully euery one beareth himselfe in doing of his office, regarding all with one eye, how offenses may bee auoided, and how they may be remedied when they do arise. As for the placing of euery one in his degree how honest and orderly is it? whereas all do generally reuerence and respect the Assembly, for their Authority: And euery one knoweth his place and degree, and lifteth not himselfe, aboue his calling: But the Deacons sitting down in the lowest roome, giue place vnto the Bishops, who sitting as Stewards of the Lords house at the higher end of the table, enuie not other officers to sit together with them. And the Stewards also do so know themselues to beare the same office, that notwithstanding the Pastors go before, and the Doctors follow after. After whom next be the Elders, and in the last place the Deacons sitting notwithstanding at the Officers table.

As for euery mans garments and apparell how seemely are they, how meet for their callings, and how precious and excellent? The common Aray of them all, is a certain godly and holy knowledge and profession of Religion, and an vndefiled life and conuersation: wherewith being clothed, as with those white garments which S. *Iohn* mentioneth in his *Reuelation*, they need no cloth of gold nor such like costly apparell to set them out with all. Yet besides this common Aray, euery one carrieth the proper tokens and badges of his office: For the Bishops as the Kings stewards in steade of their staues, haue sound knowledge of the Scriptures, besides which the Pastours haue also that mouing and piercing speech whereby they haue both power and authority to strengthen and to terrifie, to comfort and to cast down againe, as the Key of opening and shutting, which *Eliachim*, great steward of King *Ezechias* house, is described to beare vpon this shoulder.

As for the rest of the Deacons their seuerall signes and markes, are Diligence any Simplicity: Which so maruelous gouernment of the house of God, appointed by most diuine & heauenly wisdom, seeing it passeth aboue measure the order of *Salomons* house with the loue whereof the Queene of Saba was rauished, the God of all mercy graunt, that it may much more rauish our most noble Queen and her right honorable Counsellors with the loue thereof, then the other did the Queen of the South and her Courtiers. For then shall we be almost happy who liue in the Church as in the Court of Christ our true *Salomon* when we may alwayes stand in his presence before him, and heare him speake being the wisdom of his Father: Then shall we confesse that King *Salomon* doth raigne indeed, and that all things are true which the Prophets prophesied touching his Kingdom, when we see the Church in this order, when we see the Ministers & officers therof thus arraied and appointed. For, although as we say, the Court is where the King is, So also the Church is where as Christ is present: And although this be the chiefest and most principal, to heare the voice and wisdom of *Salomon*, yet it is not possible, that he should tarry any long time in a place, that he appoint not and set in order his Court according to his heauenly wisdom.

It may be that in time of his progreſſe, where he ſoiourneth but for a ſhort time being ready by and by to depart again, that this whole order and gouernement of his court cannot ſo well be ſeene and appeare: but it cannot be, that where he is purpoſed to dwell, and where he hath choſen a certen place to abide and contiue in, that he ſet not all things in order according to his wiſdom, meeteſt both for his ſtate and maieſtie and for the perpetuitie of his raigne For which cauſe I am the more afraid, leſt that he be come into England, as into ſome caſtle in the way of his progreſſe for a ſmall time vnleſſe this confuſion and diſorder which commonly followeth progreſſes be taken away, and a certaine and ſure order of gouerning the Church be eſtabliſhed: for I cannot fully reioice in the ſtate of our Church, vntill that I ſee both for religion, ſound faith and doctrine in Chriſt: and for diſcipline, comely and meete order of gouerning the Church, which S. Paul reioyced to ſee in the Church of the Coloſſians. For the ſtable and perpetuall ſtate and condition of the Church ſtandeth vpon theſe two pillers.

Wherefore I moſt humbly pray and beſeech all men that haue any care to preſerue and keepe the Kingdom of Chriſt amongſt vs, to deliuer the true ſeruice and worſhip of God to our poſteritie, that to their power euery one would ſeeke for this lawfull diſcipline of the Church, which I haue deſcribed and all ſeeke to furder it with their good will and prayers, and eſpecially the Miniſters by preaching and the Magiſtrates by authority. As for me I bind my ſelfe as it were by this Obligation to God and to the Church, that my labour and diligence ſhal neuer be wanting in any thing that may helpe & furder by any meanes this reformation, which our eyes daſell and our ſoules pyne away with ſo long looking and waiting for, which if I may once ſee, I ſhall thinke that part of any life the happieſt, wherein ſo great a benefit ſhall come vnto the Church: but if I ſhall neuer ſee it with mine eyes, yet I am glad, that I haue ſeene the forme and paterne of it already in my minde and left it to thoſe that ſhall come after: and ſo by the example of *Dauid* and *Ezechiel*, whoſe condition was not vnlike in this behalfe, and by the teſtimony of my conſcience, that I haue diſcharged my duety to my God, and to our Church: I will reſt and comfort my ſelfe, herewithall in the want of that which with ſo great deſire I haue longed for.

FINIS.